The LUTHERAN

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VACATION SCHOOL DAYS AGAIN!

Children come to church for Bible study

l. 33, No. 38

JUNE 20, 1951

CENTS

A PARABLE IN GLASS

MY FRIEND AND I were on our way to hear a concert from the carillon tower of Hart House on the University of Toronto campus. We ventured into the great building and wandered about. At the end of a long corridor we viewed the Great Hall where men of the university dine, and were deeply impressed by it.

We almost missed a tiny chapel near by. But we entered and at once noticed its windows. Though small, they were unusual. When we read the story of them they became a parable in glass.

They are made of fragments from windows in Europe. An army major of World War I collected bits of stained glass from the piles of ruins in France and Italy. The original structures had been raked by shells, destroyed by fire, demolished by bombs.

But here was a piece from the parish church in a deserted village, there a splinter from a chapel in No Man's Land. This was a bit from a convent cell; that a remnant from a famous cathedral.

Beauty cannot be destroyed. Neither can faith. If men try to defeat them, they will rise again elsewhere, lovelier than ever.

—RALPH D. HEIM

The LUTHERAN — News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. Vacation schools open this month in 60,000 American congregations, enrolling 5,000,000 children. Among schools is one at a new Lutheran congregation, St. Mark's, Clifton Heights, Pa. (organized April 1). Classes must be held in the homes of the members, for it will be some time before the congregation has its own church building. Cover photo shows Mrs. Robert Wilson teaching in Sunday school held in the local firehouse.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Attack on student work

Officials of the University of Minnesota had been friendly to church groups which offer Christian instruction and guidance to students on the campus. The university invites students to fill out religious census cards when they enroll. Cards are forwarded to the church groups which students say they prefer.

A Minneapolis attorney, William L. Sholes, secured a court order this month, blocking the university from giving help to church groups wishing to minister to students.

The writ commands the regents of the university "to adopt and enforce rules and regulations prohibiting all use of University of Minnesota property and facilities for the teaching or disseminating of any and all sectarian religious doctrine . . . or aiding or permitting any religious activities on the university campus, save and except such as are purely secular in nature . . ."

About 25 Protestant and Roman Catholic groups have engaged in vigorous campus ministry. Lutherans have the largest program, since more Lutherans are enrolled at the University of Minnesota than at any other educational institution in the world.

At a hearing set for July 10 the university regents will be allowed to show cause why they do not feel obliged to heed the court order.

Second attempt

Minnesota officials state frankly that "the attitude of the university towards the 25 religious organizations among its students is one of co-operation and appreciation." Since 1947 the university has employed a co-ordinator of student religious activity on the campus. He has faculty rank of associate professor and paid a regular salary.

Although Lutheran and other denominations have their student center buildings off the campus, university buildings are regularly used for meetings too large for the church-owned structures.

In late February Frank C. Hughes petitioned United States Attorney General Howard McGrath to institute criminal proceedings against the university for violating the principle of separation of church and state. Mr. McGrath refused.

Other side of the story

American universities provide their students with lopsided education, said Dr. Samuel M. Cavert this month. They say to their students: "Religion is not important enough to be a concern of the university. We omit it because it is a matter of minor importance, not calling for serious examination."

Dr. Cavert, general secretary of the National Council of Churches, spoke at the American University commencement in Washington, D. C.

"Lack of serious concern with religion in institutions of higher learning is at least a partial explanation of the lack of dedication and commitment of life in many of their graduates," said Dr. Cavert. He criticized the "warped kind of education which comes from an intensive study of Julius Caesar but no reference to Jesus Christ."

Tax-supported colleges cannot take the Christian faith as "their working basis," Dr. Cavert acknowledged, but he said they could at least maintain a sympathetic attitude toward Christianity.

Baccalaureate services opposed

Roman Catholics weren't against religion in public schools if Roman Catholics provide the religion. But if a Protestant clergyman is scheduled to preach to the graduating class of the local high school, Roman Catholic graduates must stay away.

Four Roman Catholic seniors at the Gardner (Massachusetts) high school were forbidden by the local priest, the Rev. John E. O'Toole, to attend the baccalaureate service to be held in the Congregational church. At Fairhaven (Massachusetts) the annual service was cancelled. Last year, when the service was scheduled for the Unitarian church, only 17 of the 108 graduates attended. Roman Catholics had been instructed to stay away.

The Franklin high school in Seattle (Washington) cancelled its baccalaureate service in the school building. Msgr. Joseph Dougherty of the Roman Catholic diocese announced a separate service for members of St. Mary's parish, declined an invitation to have a Roman Catholic clergyman take part in the public service.

In one school district, Baton Rouge, Louisiana, solution of a long dispute was reached this year. Baptist, Methodist, Presbyterian, and Roman Catholic clergymen will take turns in speaking at services in the Istrouma high school each year. This year a Baptist clergyman was to preach, and the invocation and benediction would be given by a priest.

Vacation school season begins

On a summer day in 1901 a Baptist clergyman in New York City's East Side had seen a small boy get a beating for stealing fruit from a peddler's pushcart. Youngsters out of school for the summer were roving the streets, getting into trouble. Church buildings in the community were closed.

The clergyman decided to open his church for weekday classes for the idle children. Fifty years later the vacation church school had become an established part of the program in more than 60,000 American congregations.

There will be five million youngsters

TIME FOR VACATION SCHOOL
Song period for 50 first-graders

attending vacation classes this month. They will have two or three weeks of songs, Bible stories, dramatization, handwork, films, and classroom instruction.

Along with vacation schools there has been fast growth of the church summer camps for teen-agers and adults.

New church law in Sweden

There had been freedom for any church to exist in Sweden, and for people to belong to any church they desire. But the Lutheran state church had special advantages. This month the Swedish parliament adopted a law (effective next Jan. 1) ending them.

Under the new law, members of any church may hold public office. Marriages solemnized by non-Lutheran clergymen have the same legal status as state church marriages. Convents and monasteries may be established.

Children automatically become members of the state church at birth "if one or both parents belong to it, unless they announced that they do not wish their child to be a member." After age 15 it is necessary for the child to give personal consent to his withdrawal from the state church.

Under the new law an individual may leave the state church without becoming a member of any other. At present membership in some church is compulsory.

Journey to Jerusalem

An American-trained Arab Lutheran was on his way home to Jerusalem this month to enter the service of the church. He was among the first Lutherans from the homeland of the Christian faith to receive his theological training in an American theological seminary.

Fuad Nucho, graduated from Gettysburg Seminary in May, will be ordained to the ministry in Jerusalem. He will assist Dr. Edwin Moll in educational and

FUAD NUCHO
Theology and romance

relief work undertaken by the Lutheran World Federation in Jordan.

Besides a theological education Mr. Nucho is taking a bride to Palestine. He was married on May 30 to Miss Ainc Ozolins, a Latvian displaced person. She had studied at Tubingen University in Germany before immigration to America, and was graduated last year from St. Olaf College. This year she received a Master of Arts degree from Gettysburg.

Will lecture in Europe

From the United States four Lutherans are going abroad next month to lecture at conferences for pastors in England France, Germany, Austria, Denmark First conference will be at Canterbury (July 17-19). It is the first time that Canterbury—mother church of Christianity in England—has been host to a Lutheran gathering.

Among lecturers is Dr. Clarence C Stoughton, president of Wittenberg College. Others are President Henry F Schuh of the American Lutheran Church

President Edgar M. Carlson of Gustavus Adolphus College, and Prof. George Aus of Luther Theological Seminary in Minnesota. Dr. Julius Bodensieck, former president of Wartburg Seminary in Dubuque, Iowa, will join the four lecturers coming from America. Dr. Bodensieck is engaged in Lutheran World Federation service in Europe.

There will be seven conferences, three of them in Germany. It is expected that about 100 pastors will attend each.

Missionaries called spies

All American missionaries in China are spies sent to collect information for the United States intelligence service, said the Communist newspaper *Pravda* in Moscow this month. Missionaries engage in "crude deceit, refined lies, hypocrisy, slander," *Pravda* explained.

Bishop Francis X. Ford, director of the American Roman Catholic missionary order of Maryknoll, is an "important United States agent," says *Pravda*. The bishop had been imprisoned at Meihsien. Bishop Renbert Kowalski of Calumet, Mich., was also imprisoned.

There were 60 Roman Catholic missionaries in jail in China this month, and about 15 Protestants.

The Chinese Communist government ordered Bishop Jean de Vienne, Roman Catholic church head in Hopeh province, to leave the country because he made "seven errors." Among those the communists listed were failure to prevent priests from acting as "American spies," organizing anti-Communist societies and engaging in reactionary activity.

"Voice of America" gives church news

By radio waves from "Voice of America" broadcasting stations there was an increasing number of religious services and church news beamed at Iron Curtain countries. The U.S. Department of State recently subscribed for the daily reports of *Religious News Service* to aid "The Voice" in program-making.

Three Washington clergymen were named by the State Department this spring to advise "The Voice" on its religious program.

ADVISE "THE VOICE"

Isaac Franck of Jewish Council, Baptist clergyman Edward Pruden, Msgr. Thomas J. McCarthy confer with Edward W. Barrett on religion in overseas information programs

Attack on Pentecostals

Members of the Pentecostal Assemblies of Canada were holding a meeting one evening this month in the home of one of the members in Longueuil, a Montreal suburb. About 400 Roman Catholics gathered outside the house, booing and shouting. Then they began throwing bricks and stones through the windows.

The mob assault was "an intolerable breach of the civil and religious liberties of our citizens," said the Montreal Conference of the United Church of Canada. The conference asked Roman Catholic Archbishop Paul-Emile Leger "to do everything in his power to bring about a better relationship between Roman Catholics and other religious groups" in the diocese.

A stone-throwing mob wrecked the Christian Brethren chapel in Shawinigan Falls, Quebec, last year. Since then Brethren have not been molested and are now building a new church. "City officials and the people of Shawinigan Falls have been most courteous and kind to us," said a Brethren spokesman.

And so forth

All over the U.S. congregations were speeding up plans to build new churches, hoping to complete construction before shortage of materials becomes acute. Buildings which will cost $108 million were started in the first quarter of 1951, reported the U.S. National Production Authority this month. Last year in the same period building costing $87 million got underway.

S. Myron Gurevitz was arrested in Columbus, Ohio, for failing to halt at a stop sign. His attorney requested that the charge be dismissed because Mr. Gurevitz had been on his way to the Agudas Achim synagogue when arrested. Under section 11754 of Ohio's general law, it is illegal to arrest a man on his way to worship on his regular day of worship unless for treason, a felony, or a breach of the peace.

Judge Cecil J. Randall said he had never heard that provision of the law used in a legal defense before. (A similar provision in Pennsylvania law was used a few years back in bringing charges of illegal arrest against a constable who apprehended a citizen for a traffic violation.)

Putting hoodlums and gamblers in jail is not a satisfactory method of dealing with their problems, said Dr. Lin D. Cartwright, Disciples of Christ editor. Christians should make such individuals feel that the church is interested in them.

Church people can combat community corruption by inviting gangsters and gamblers to church, said Dr. Cartwright. He praised the work of the Salvation Army in this respect, declaring that "a slight push" would bring many of the "unevangelized" into church.

There were 37 marriages annulled at the Vatican in 1950, the Sacred Roman Rota announced. Decisions had been asked for in 151 cases. The Roman Catholic Church, which refuses to recognize divorce, occasionally cancels marriages by annulment.

Quick Answer to Questionnaire

Clergymen usually don't like to respond to questionnaires. But the request mailed on May 31 to 3,958 United Lutheran pastors by the Board of Pensions was an exception. By June 8 there were 2,207 answers.

As soon as the board secures complete information on present salaries and pensions paid to pastors, it will determine the possibilities of raising the minimum pension to $1,200.

World News Notes

...w work on Japan treaty

...Even if the Russians will not co-oper-..., the United States is eager to draft ...treaty ending the war with Japan. But ...S. diplomats were having difficulty ...aching an agreement with the British.

Since the MacArthur rumpus, the U.S. ...ate Department has felt obliged to make ...endly gestures toward Chiang Kai-...k's Chinese Nationalist government in ...rmosa. Chiang should have a voice in ... treaty with Japan, it was proposed.

The British, who recognize the Chinese ...mmunist government, will not consent ... giving the Nationalists any part in the ...aty making. And the U.S. refuses to ... the Communists be represented.

After talks with British spokesmen in ...ndon, Mr. John Foster Dulles was in ...ris last week to discuss the Japan treaty ...th French officials. The French had ...ruptly suggested that nothing be done ...out the treaty at present, for fear of ...itating Russia.

The United States would proceed to ...ake a treaty with Japan without help ...m any other nation, it seemed likely. ...e U.S. had won the war against Japan ...most single-handed, and had spent $2 ...llion in supporting Japan in the postwar ...riod. But nobody on any side of the ...estion was in favor of the U.S. acting ...one in the treaty-making.

...ed vote in Italy

Nothing the Vatican could do in this ...onth's elections in Italy had prevented ...e Communists from piling up a large ...te in most sections of the country. In ...any areas the Communist-front total ...ceeded that of the Vatican-endorsed ...ristian Democratic party.

The Vatican explained its lack of success in swinging a majority of the votes by saying that it must be understood that not all "Italians, who although born Catholic and still professing to be so, are faithful followers of the church."

The church had threatened to excommunicate all Catholics who voted Communist. Since 99.6 of all Italians are said to be Roman Catholic, the average vote of more than 35 per cent for the Communist front ticket was evidence that the threat of excommunication hadn't been heeded seriously.

Plenty of jobs

Most of the young fellows being graduated from American colleges and universities this month were having no difficulty finding jobs. Engineers and accountants had the easiest time locating positions. Some industries offered to pay traveling expenses of graduates to come to their offices for interviews. Salaries for engineers started at $300 a month.

Business administrators, chemists, physicians, nurses, and some types of teachers were finding jobs quickly. Even journalists—who have often been thrown out of work because of steady shrinkage in the number of American newspapers—were in demand this spring.

American industry needs about 30,000 new engineers each year. There were only about 18,000 graduated in 1951. Within three years in the U.S. there will be a shortage of 80,000 nurses, 22,000 physicians, and 9,200 dentists, reported Dr. Howard A. Rusk recently.

Dr. Henry C. Schuh, president of the American Lutheran Church, said the ALC faced the greatest shortage of pastors in its history. There are 170 parishes without pastors (about 10 per cent) he reported.

Washington

UNIVERSAL MILITARY TRAININ

THE FIRST BILL to be introduced when the new Senate convened in January (S.1) proposed to extend the draft as an emergency measure and authorize universal military training as a permanent system. Five months later, after a long deadlock between the House and Senate versions, the conference committee agreed on the terms of the Universal Military Training and Service Bill. Prompt approval was given by the Senate and expected from the House.

There was little difference of opinion in Congress over the need for a stepped-up draft. The fighting in Korea and the prospect of a long period of international tension dramatized the shortage of trained military manpower. But there was serious objection to wrapping up universal military training in the same legislative package. Many who favored UMT felt that it should stand or fall on its own merits, as a long-term national policy.

Those who wanted to combine the two issues won the decision. With the Selective Service system due to expire on July 9, and the need for soldiers mounting, enough pressure was built up to force a showdown on the combined bill. The U.S. shed its historic prejudice against peacetime conscription and authorized the setting up of a system of universal military training, subject to final approval of the program by Congress.

Provisions

THE MAIN PROVISIONS of the draft-UMT bill are as follows:

1. The minimum draft age is lowered to 18½, with registration required at 18.

2. All those in the 19-to-26 year group must be called first.

3. The term of service for draftees is increased to 24 months.

4. The ceiling for the armed forces set at 5 million.

5. For two more years, the Preside will have authority to hold volunteers b yond their period of enlistment.

6. The Selective Service system is e tended to July 1, 1955.

7. The armed services are authoriz to set up the necessary machinery for u versal military training, pending final a proval by Congress.

8. The UMT program will be supe vised in its non-military aspects by a fiv man Commission on National Securi Training, appointed by the President a approved by the Senate. Three commi sion members will be civilians, with least one Republican and one Democra two will be retired military men.

9. After four months, the commissi will be asked to submit legislative recor mendations to the Senate and Hou Armed Services Committees as to t operation of the UMT system. Congre will then make its final decision as to a proval of the program and its scope.

10. According to present plans, your men will be inducted into UMT trainir at the age of 18, with adjustments synchronize with their educational plan

11. Universal military training will l for a total of eight years, most of it the reserves. Active service will probab be for six months, with periodic refresh training. A manpower pool of conside able size will thus be established.

The draft as it is now operating equivalent to universal military servic The UMT phase will not be operati until after the close of hostilities. Th two together constitute a turning point i national policy for recruitment of ma power.

—ROBERT E. VAN DEUSEN

THE BIG COUNT

"WHERE WERE YOU at midnight on ay 31, 1951?" That, and a couple of zen other questions, is being asked of ery Canadian this month. The ninth nsus of the Dominion is under way.

The most important reason for a cen- s is to find out exactly how many peo- e are in the country. Of course, those charge of government statistics know tty well what the answer is going to be. 1941 the census takers counted ,506,655 noses. Add births, immigra- n, and 350,000 Newfoundlanders; sub- ct deaths and emigration; and the an- er is about 14,100,000. The gain of out two and a half million is the largest any decade in Canadian history. Next ghest was 1,830,000 in 1901-11.

Within the country, population move- nt is still from agricultural and rural eas to industrial and urban centers. In ct, Saskatchewan is expected to show a ght decrease. Ontario's increase will be ghest, about 812,000, with Quebec close hind.

HERE ARE A FEW ODDITIES which the g count is expected to confirm:

Canada's surplus of unmarried males er unmarried females is still growing. ose to half a million more bachelors an spinsters!

The average Canadian is about 10 eks older than in 1941. Now he's 30.6 ars old. The percentage of those over has risen from 6.7 to 7.8, and the life pectancy of the 1951 baby is four ars higher than 10 years ago.

Over 90 per cent of the homes have dios (Quebec leads with 96 per cent), ly about 30 per cent have vacuum aners or refrigerators.

Men lie just as much about their ages women do. Unusual fluctuations in age groupings lead officials to believe that around the age of 40 people become "forgetful" of their exact years—the men as well as the women.

The census will be of special interest to churchmen because every person will be asked his religious affiliation or preference. And everyone is required by law to answer. The individual answers are confidential, of course, but the totals are published, not only for the whole country, but for every city, town, village, or other census subdivision. Thus, in the town of Preston in 1941 there were 6,704 persons including 1,376 Anglican, 560 Baptist, 17 Greek Orthodox, 19 Jewish, 917 Lutheran, 63 Mennonite, 737 Presbyterian, 1,802 Roman Catholic, 942 United Church. The remainder belonged to groups too small to be classified, or are listed as having "no religion."

IT CAN READILY be seen how important such figures are for church extension purposes. Many a new field will be indicated by the number of adherents of a certain church in a certain section. And many a pastor, too, will get the surprise of his life when he sees the number of persons in his area who profess some connection with his denomination.

Lutheran population in 1941 stood at 401,153. That was only 7,000 higher than in 1931. (Perhaps this meager increase was due to the fact that Canada was at war with Germany, so many people preferred not to mention their Lutheran background.) A good guess would be that when the 1951 figures are released the Lutheran total will be over half a million. Actual membership in Canadian Lutheran churches lags far behind that, being less than 200,000.

—NORMAN BERNER

Communists Have a God

By J. IGOR BELLA

Worship of Stalin is becoming the official religion behind th Iron Curtain, with increasing intolerance toward Christianit

MORE AND MORE communism is taking on religious characteristics. To realize this, one only has to read newspapers from communist countries, or to listen to broadcasts from Moscow, Prague, or Budapest.

The chief characteristic of the religious tendency of communism is the "idolization" of Stalin.

If you have no God, you invariably worship man. In communist countries this man is Stalin. The voice of the radio announcer becomes a respectful whisper when he speaks of him. Everything that was accomplished in Russia and indeed in the whole sphere of Soviet influence is ascribed to Stalin. He is personally responsible for victory in the last war, for the various five-year plans, for the collectivization of farms, for the liberation of Hungary, Czechoslovakia, and Poland.

STALIN IS THE great leader in war and peace, soldier, scientist, who is doing research on the most important theoretical problems, and at the same time takes care of reforestation. He even changes nature. "And everything, everything that is best we connect with the name of Stalin" (*Izvestia*, 1951). At elections Stalin is the candidate in all districts.

Religious fervor is discernible in literature about Stalin. Let me quote parts of a poem entitled: "Hymn about Stalin," written in Czechoslovakia:

"And therefore love, love to Stalin
For the new world-deal which carri
the flag of future
For the perspectives of the new gener
tions,
In which the maturing man raises hin
self above stars.
And therefore, love, love to the creat
Of that earth, to which today look th
eyes of the world.
And therefore, love, love to the con
mander,
Who saved with it the future ages
humanity.

"And therefore love, love to the teach
Love for joy which men create
Love for the freedom for our whole li
Love for the flame which burns in o
hearts
For the purple blossoming of our futur
Which drives the present victors towa
the aims of tomorrow
For all children born to happiness,
For my land love to Stalin."
(Published in *Ceskoslovensky Svet*,
March 1951)

STALIN IS THE CREATOR of the ne earth, the commander who saved t world, the great teacher, the giver of jo freedom, hope, happiness. The article which this poem is quoted adds: " 'Hym about Stalin' is a confession of love a faith toward the creator of love and ha piness. But the author does not wri this confession only for himself but f

---

Dr. Bella is the Lutheran World Federation's secretary for European countries other than Germany, with headquarters at Geneva.

the young people of Czechoslovakia." In 1948 when on account of drought ssia exported flour to Czechoslovakia, ch speech one heard: "Stalin saved from hunger," "Stalin gave us bread," talin gave us life." Stalin, Stalin—the er.

At each assembly resolutions are passed anking Stalin for liberation. An atti- de which has definitely religious tones developing. It is: "Don't worry, Stalin ll provide." A peasant in Slovakia entioned to me that a Russian soldier d him to sell all his land and spend e money. When he asked him: "What ll I eat afterward?" the soldier an- ered: "Stalin will provide." There is a stinct tendency to substitute Stalin for od. Stalin can really do everything.

To Stalin: "You give the order
And roaring seas
Lie down in peace,
You give the order
And a resplendent sun
Rises in glory."
(*Pravda,* No. 341, 1950)

THE SCRIPTURES of the new religion e the writings of Marx, Engels, Lenin, alin and lesser lights (such as Gott- ald). A Communist must know these criptures" and their teachings.

Here again Stalin is the supreme inter- eter of the scriptures. Stalinism is the thodox communism. Any deviation om Stalinism is heresy.

In a controversy, it is enough to say: But Stalin declared so, and so—" and cause he said so it settles the matter ce for all. A pronouncement of Stalin a final word not only in economics d politics, but also in literature, art, ience, and above all, ethics. "Stalin is e intellect, the honour and conscience our epoch."

There are also lesser living gods, be- stowers of courage and happiness. These gods are the seconds in command in Russia, but especially the leaders of satellite countries (Rakosi, Gottwald).

CHARACTERISTIC IS A POEM entitled "Gottwald's Smile." Let me quote some parts of it:

"When in the factory we hung
Gottwald's picture over our table,
Secret powers
Suddenly awakened in all.
We looked at his smile
Every morning before six,
We are comforted by that smile.
How he smiles at us, our dear one,
Amidst the noise of our factory!
(*Ceskoslovensky Svet,* Feb. 1951)

Just one look at Gottwald's picture awakens in the workman secret powers, brings comfort, and makes the realization of plans possible!

The rebuilding of society and the work for peace are the twin emphases of communism. The peace it advocates is non-resistance to the rebuilding of society along Marxist lines. This is the Communist doctrine. The nations of the world should let the Soviets rebuild the world by terror—in peace. In the poem "One of the Stars" (Jan Noha, *Ceskoslovensky Svet*) a miner sings:

"Today my lamp is one of the stars
And I look forward,
I build, raise, hurry, go
And sing:
I will give more coal to my country
To factories, farms, children,
So that peace may achieve victory
And that the soldier with his bayonet
Cut only bread
And give it to all."

CHRISTIAN HOLIDAYS like Christmas and Easter are criticized by the official press as days which in the past were used as a means of obstruction to seeing the real

state of affairs of society. Now they are interpreted as symbols of the new just Communist society and of Communist peace. How much happier people are on Christmas and Easter days today than before communism! Official propaganda also tries very hard to make Christmas a celebration of Stalin's birthday, which falls very near Christmas Day.

In an article "About the Men of Good Will" Gustav Husak (former head of the office for church affairs for Slovakia and prominent Communist leader who is now under arrest) writes: "For a long time now at this season (Christmas) we have talked about peace and good will toward men. And there is little peace in the world. It is perhaps for this reason that men every year return to the legend from the days of Caesar Augustus, in which a man was born who wanted to put peace into men's hearts. In a sea of speeches and writings once a year this peace was propagated and proclaimed. Sentimental gentlemen tuned their instruments to softness and wrote about the good people that sing carols, praise god, obey the lords and priests.

"And the little man saw for once a richer table, drank punch, and believed in this day of illusion of peace and brotherhood . . . It appeared to many that forever there must be lords and slaves . . . That this is the divine order. The men of good will were like sheep which are easy to lead and who sing carols under the windows of the lord. This peace was supposed to prolong the life of the exploitation system . . . There was never any good will toward the working people. The people finally realized that the story about three kings, and so forth, is of little help . . . The working man realized that he has to unite with men of good will and create his own world." (*Pravda,* Slovak Christmas Edition, 1949.)

In an editorial in *Ceskoslovensky Sve* "Easter Before Now," it is asserted tha Easter is the holiday of peace in the whol world. In the past it was so only in name Peace and love were only the outer wrap ping. The "bourgeoisie" made busines out of everything. One could see peopl selling Easter souvenirs in order to sur vive . . . Now they have everything . . . Now we have holidays of peace becaus we work for peace, not like the capitalis nations who allied themselves with fas cists . . . (March 24, 1951).

The new religion is very intoleran and does not fail to criticize the old re ligion—that is, Christianity. The injus tices of our civilization and especially wa are connected with Christianity. In very violent verse "What kind, if h would exist . . . ," St. K. Neumann says

"What a criminal God would be
If he would exist.
Which righteous spirit
Would permit war?
"To be almighty
And not to avert the arming . . .
And every god always allied himself
With the lordly jackals.
That grenade which tore a child to piec
Was probably blessed by priests."

(*Nova Skutecnost,* Sept., 1950)

To realize the religious character c communism one has to attend a Com munist meeting, with its pictures of Stali and other Communist leaders, song speeches, testimonials—"I was a capitali tool, now I am a free worker"—accus tions and the cry "peace, peace." At th same time one has the feeling that "holy" war is being organized again everything that is not Communist.

Christians should be aware of this ne intolerant religion.

THEY SERVE WHILE LEARNING

Student Deaconesses Get Practical Training

(A PICTURE STORY)

In parish work, religious education, institutional work, social service, nursing, teaching, and many other fields, 160 deaconesses are now serving the congregations, institutions and agencies of the United Lutheran Church. Under the supervision of mother-houses at Philadelphia and Baltimore, 41 students are training to join them in a life of joyful service to their Lord. Even while they are learning, student deaconesses serve others in many areas of Christian work, as pictures on the following pages show.

Many student deaconesses are trained in the field of NURSING. There is a grea need for devoted nurses and it offers an opportunity for true service. They atten regular schools of nursing at hospitals and colleges with other student nurses.

TEACHING is one of the Christian's great opportunities for spreading the mes sage of salvation. Here a deaconess student teaches a class at the Lankenau Schoo Philadelphia, a girls' school which is conducted by Lutheran deaconesses.

[Deaconess students prepare for AD-
INISTRATIVE WORK in parishes, of-
ces of synod presidents, institutions and
her areas of the Church.

Working with children, especially those handicapped or in institutions, is a field of SOCIAL WORK which demands skilled and competent workers.

udents are trained to teach and direct programs of RELIGIOUS EDUCATION
unday schools, vacation Bible schools and weekday schools. There's a growing
mand also for deaconesses to serve as nursery and kindergarten teachers.

In all kinds of INSTITUTIONS for children there is a great need for trained Christian workers. Deaconess students serve in social welfare agencies, children's hospitals and children's homes. Many will be called into this kind of work.

The care of the aged is another field of INSTITUTIONAL WORK in which student deaconesses serve effectively. Practically all institutions and homes operated under church auspices look to the diaconate for trained help and leadership.

During the training years, the student is received into the deaconess fellowship . an investiture ceremony. From that time on she wears the distinctive dress of e deaconess. Consecration by the Church follows graduation from training school. is year, seven deaconesses will be consecrated during the Luther League of merica convention at Ames, Iowa, in August.

Because of the increasing need for full-time, trained workers in the Church, efforts e being made to enlist a larger number of young women in the diaconate. Four ld secretaries representing the Board of Deaconess Work will visit every con- gation of the ULCA sometime during the next three years. They will tell the th of the Church that the diaconate offers a varied, exciting career for young en who are willing to consecrate their lives to the service of Jesus Christ.

MOMENTS TO DREAM ABOUT

By RUBY LORNELL

Childhood fantasies change as we grow older until finally we find the the most important realities are more wonderful than any drea

DO YOU EVER DREAM about moments you wish could happen? When I was six, I used to dream that God would send our family twin babies. I'd be walking along the sidewalk and all of a sudden there would be an over-size carriage in front of me, and inside would be twin babies. And I'd wheel the carriage right over to Jeanette's house and say: "Of course, Jeanette, your baby brother is just darling. But I thought you might like to see our *twins*."

When I was 11, I imagined correcting Miss Jackson on some error she would make in class. Politely, of course, but nevertheless clearly point out that she was misinformed about the location of Bohemia, or the population of Trinidad, or the multiplication of nine by nine.

When I was 17 there was a dream that never loomed very large, but still a cozy little dream, that I'd go up to Lucille—who never had a hair out of place—and I would say: "I suppose you know, my dear, that your slip is showing, there's a run in your stocking, two buttons are missing from your dress, and there's an ink smudge across your nose."

WHEN I WAS 21 I almost realized one of those delicious moments. Almost, but not quite. I missed it by three votes. I had a beautiful speech prepared for Wilma (who had been brought up to believe it took 200 years for a family to get Americanized) to tell her that Geraldine, whose skin was black, had been elected senior class president. But the fateful three votes consigned my speech to ol livion.

Now that I'm—well, more matur shall we say?—dreams aren't very satisfy ing, but they're still fun on occasion. Lik the other day, after struggling for 15 mi utes to park in a space at least big enoug for a cattle truck, how perfectly sou satisfying to see myself driving down crowded city street, behind a chauffeure car. We're going slowly, looking, but n hopefully, for a place to park.

Ah!—there's an empty place! Th uniformed driver ahead looks at it lon ingly, then shakes his head. Can't make i But I smile confidently, drive to a parall position with the car parked ahead, shi into reverse, and with two expert turn of the wheel, there I am, parked six fe from the store's main entrance.

The chauffeur, who somehow still mar ages to be only a few feet ahead, look back admiringly; then drives on in searc of greener parking pastures. This drea all comes to me in the 15-minute wal from the parking lot (at 50 cents an hou to the store's main entrance.

Then there's the lovely dream abo shoelaces. That is usually set against background of great urgency. My hu band is in a desperate hurry, and it is utmost importance that he get somewhe at once. Where he's going is a little haz

Then he breaks his shoelace! Just as he is about to turn the dresser drawe upside down in desperation, I come i hastily but serenely, offering him a b

ntaining a couple dozen pairs of shoe-
es, assorted sizes and colors. The
eam doesn't go beyond that. Anything
ther would be distinctly anti-climactic.

ONE OF MY FAVORITE DREAMS is about
r. Smith. I can just see him walking up
our door and ringing our bell. Mr.
nith sits down in a chair while I act as
it's the most natural thing in the world
ut the wealthy, aloof, impressive Mr.
nith should be dropping in for a chat.
ter a few profound remarks about the
ather, he says:

"You know, I've changed my mind
out teaching that Sunday school class
u talked to me about a year ago. I
ow I said I was too busy then, and I'm
en busier now. But I'm beginning to
alize that there are some things more
portant than my own private affairs,
d the church is top priority. For 15
ars now I've expected somebody else to
ach my kids. It's high time I did my
are. So if you still think I can do the
b, I'll try my best. Now where did you
ink I'd fit in?"

That dream ends in a vague, pink mist
-probably proof that I don't have
ough faith that my prayers for Mr.
nith will be answered.

I WONDER IF GOD ever dreams? And if He does, what would His dreams be like? Would He dream of a time when the earth He created would no longer be seething with hatred and revenge and suspicion? Would He dream of a time when His creatures loved their Creator so deeply that the love couldn't help but spill over to each other? Would He dream of a time when men would recognize evil for the filthy thing that it is, and turn voluntarily to Him who is Pure Goodness?

Do you think that He might even have a very, very tiny dream about me, when He would dream I would not only come to Him at add moments during the day but would live with Him incessantly, making my will one with His, not looking for my own way at all, only for His Way, and finding, strangely enough, that it is the only Way I want?

But that wouldn't be a dream. That would be a process, the thing He's trying to do in me now, something of what Golgotha was all about. And its completion isn't a pink haze, a vague mist, but the only *real* fact in my life, even if most of the time I am too dull to see it. But there will come a day when "I shall know, even as also I am fully known . . ."

WITNESS

WHILE REGISTERING for classes at a School for Church Workers at Lenoir Rhyne College last summer one of the first persons I noticed was a tall, slim fellow. By his appearance you could tell he wasn't from a wealthy family, yet he was very neat in appearance.

I asked if he were planning to be a minister or a full-time church worker. This is the answer I received, "Every summer I take my vacation from the factory where I work and attend this summer school. My family is very poor and it is up to me to support them. Even though I am handicapped from studying for full-time church work it does not hinder me from witnessing for Christ."

It struck me that he is already a real minister. —DON WOOLLY

I'LL NEVER FORGET MY DAD

By MAYMIE R. KRYTHE

Remember the home-made candy, picnics in the woods, singing around th piano, and other happy experiences of childhood in a Christian family

DAD AND I WERE ALWAYS close pals. My earliest memories are of trotting around after him. Each evening I'd go over to the next street to watch for him as he drove home from his shop, about a mile away. After I had climbed into the buggy, I usually had some bit of exciting news for him.

Once I burst out with "You can't guess what we've got for supper!"

"Ice cream!" was his prompt reply. At that I broke into tears—which he wiped away—and he promised to act surprised when mother served it.

In his carriage and wagon shop dad did fine woodwork and took much pride in it. I, too, enjoyed working with wood and on Saturdays he would help me to make doll furniture.

When I was old enough to take books from the library, I would go downtown after school, get my books, go to dad's shop, and settle down on his tool chest to read. Poor Mary, Queen of Scots, Marie Antoinette, and many Dickens characters will always be associated with that shop. How I laughed at Tommy Traddles and his skeletons, or Betsey Trotwood chasing donkeys!

WHEN DAD CLOSED THE SHOP, we drove home in our sleigh (if there was snow on the ground) behind old Frank. Then mother's hot supper certainly tasted good. Perhaps she had warm mush with cream, or piping hot oyster stew—oozing butter —with those funny little oyster crackers. For dessert dad liked slices of homemade bread with old-fashioned sorghum c "New Orleans" molasses. Luckily he wa one of those lean individuals, the env of all who have to diet.

After supper we sat around the dinin table under the soft light of our hangin lamp, with its ruby shade and gleamin glass prisms. Not long ago I was amaze to see one like it, in an antique sho priced $50. On school nights I had t study my spelling and do my arithmeti I surely hated to write those old mult plication tables 10 times when I wa aching to play games with dad.

It was fun to go with him on Saturda afternoon to our city market, where da filled the basket with plump fryers, por tenderloin, crisp leaf lettuce, freshl ground horseradish, *"smearkase"* an many other good things. One of m greatest joys was the arrival at the mark of Jerry, the maple sugar man. While h measured the delicious syrup (later to b used on mother's yeast-raised buckwhea cakes) and poured it into cans, my siste and I stood there on tiptoe, feasting ou eyes on cakes of maple sugar and mapl taffy. Jerry broke the candy with a sma hammer and put it into brown paper bag. When dad placed one of these in my ou stretched hands, life was complete; an I was sure there was no better father tha ours.

We drove to church each Sunday i our surrey with fringe hanging from th top. Even though he worked hard a week, dad taught a class of lively boy

hen I got fidgety in church, he would
p me a peppermint.

Often company came for Sunday din-
r when we had mother's golden brown
ed chicken or, in winter, her stewed
icken, with the fluffiest dumplings im-
inable. We usually drove out that after-
on to the country to visit friends. When
e took a young couple along, we girls
ld to "sit on laps," which wasn't too
mfortable. But I'm glad that our par-
ts shared their good times with others.

DURING THE WINTER on Sunday after-
ons, I enjoyed reveling in battered
oks from the Sunday school library—
tably the Elsie Dinsmore series. I'm
raid my early ideas of southern life were
ined largely from those volumes!

Often on Sunday evenings dad, who
ved music, would get out his fiddle
hich he played by ear. I was very proud
hen I could play the piano well enough
accompany him in such hymns as
Bringing in the Sheaves," "When the
oll Is Called Up Yonder." Before we
rls went to bed, dad read us Bible stories
the adventures of Christian from our
elegantly" bound *Pilgrim's Progress* with
fascinating steel engravings.

On weekdays, too, we often gathered
ound the piano and lustily sang mother's
vorites, "Darling Nelly Grey" or "Listen
the Mocking Bird." As she was de-
idedly opposed to dancing and drinking,
ae thought dad went a bit too far when
e played such gay ditties as "Turkey in
ae Straw," "Little Brown Jug," or "Pop
oes the Weasel."

We cracked hickory nuts and walnuts
n a flat-iron, then stood by while dad
oiled sugar and water to the right point.
fter he'd poured the hot mixture over
e nuts, he set the pan in some snow to
ool. I'll never forget the crisp nut candy
at dad could make to perfection.

He loved the outdoors (he had been reared on a farm), and each fall took a day off, piled his Sunday school boys into a spring wagon, and enjoyed the day gathering nuts. Years afterwards they talked of those happy excursions. But their mothers, no doubt, were shocked at their walnut-stained hands.

AS MY FATHER liked to fish, he'd usually go each holiday to a near-by river, sit patiently for hours, then return with a few diminutive fish which he proudly cooked and ate. Although I was devoted to him, I didn't enjoy such trips. But one Fourth of July he inveigled me into going with him. I soon tired of keeping still and waiting for fish to bite. Besides, I wanted to be back in town to hear some noises and shoot my firecrackers. By noon, I had teased him until he consented to go home early. That evening he drove us all downtown to hear the band concert; later we marveled at the display of fireworks. This perfect evening was climaxed when dad treated us at the best ice cream parlor in town.

ALTHOUGH DAD HAD LITTLE formal education, he was intelligent and read a great deal. He was instinctively a gentleman, and taught us that "nice" people just didn't do certain things. He expected us to be little ladies and was hurt when he caught me reading with my feet propped up on a chair.

No matter what the season, life with our father was good. He managed to devote much time to us children, for his happiness centered in our family life. When I see youngsters, nowadays, with socially busy parents, I remember my happy childhood, and my dad's unselfishness. He didn't leave us much money, but a far finer legacy—an abundance of happy memories that will always be among my choicest possessions.

NATIONS ARE SELFISH

By REINHOLD NIEBUHR

Difficulty in obtaining loan for India gives insight into national morality

THE PROPOSAL TO GIVE India $200 million worth of wheat to stave off the threatened famine there has given us some interesting insights into the morality of nations. The main support for the project came from people who had a great humanitarian concern for the starving people of India. Many church people, missionary societies and other organizations petitioned Congress to give the food without regard to the political situation.

But this humanitarian concern would never have been enough to get the bill passed. It is questionable whether nations as nations ever act without reference to national interest, though many citizens within a nation hope that they will. The government of the nation wanted the food sent because India is "uncommitted" between the west and Russia; and it seemed politically expedient to give this proof of our concern, more particularly since Russia sent some food with a fanfare of trumpets.

BUT THERE WERE QUITE a few people in Congress who wanted to spell out the national interest in such specific terms that the whole purpose of the proposal would have been defeated. One congressman wanted to make the giving of the food conditional upon a promise from India to vote with us in the United Nations, a proposition which even a starving nation would reject as a violation of its independence.

Another group in congress thought w ought to make India promise to give u certain strategic materials which had bee on the list of non-exportable materials i return. If these proposals had carried India would either have rejected the bar gain or, if it had accepted it, would hav regarded it as so hard a bargain as to hav resented rather than appreciated it.

THERE IS, in other words, a form o self-interest which is so narrowly con ceived as to destroy its own ends, con forming to our Lord's observation "Whc soever seeketh to save his life will lose it. One is reminded of a word in Winsto Churchill's memoirs. After reporting o the pathos of the life of a French politi cian who could not espouse the cause o the freedom of his country because Petai had promised him the Ministry of Marin in the Vichy government, Churchill de clared "How vain are the calculations o self-interest."

The generosity of those who wer concerned merely to feed starving peopl would not have been enough to move ou government, if it had not been in our na tional interest to give the food. Nation are selfish. But the more generous portio of our population prevented our concep tion of national self-interest from becom ing so narrow as to be self-defeating. Thu love and self-love are curiously com pounded in the standards of justice whic nations are able to achieve.

ne Gospel for the Fifth Sunday after rinity is written in Luke 5:1-11

"NOW THE BIBLE" SERIES by PHILIP R. HOH

THIS SUNDAY WE CELEBRATE *the nativ- of St. John the Baptist. The Gospel son is Luke 1:57-80. However, we shall discussing John in this series on the rd Sunday in Advent. Since this lesser tival falls infrequently on Sunday, we all treat the Gospel lesson for the usual fth Sunday after Trinity.*

MANY PEOPLE HAVE the impression that ere are many miracles recorded in our ble. Actually, when you consider the ousands of years of history covered by e Bible accounts, there are relatively w miracles mentioned. Those that are corded cluster around three or four men with a few exceptions.

The life of Moses contains several mir- les, such as the turning of the stick into serpent, perhaps also the plagues ought upon Egypt, the curative powers the bronze serpent, and others.

The lives of Elijah and Elisha contain veral miracles, such as the consuming the altar on Mount Carmel, the wom- 's son brought back to life, the curing Naaman, and other miracles.

And the life of Jesus contains miracles, ch as the catch of fishes mentioned in nday's lesson, the healing of the blind, e raising of Lazarus, and others.

ELSEWHERE IN THE BIBLE you will find few miracles, many amazing events, but nerally the commonplace. Most actions d events of the Bible are similar to the eryday living we encounter.

Moses, Elijah, and Jesus were the kind unusual persons from whom you would pect the unusual. The times in which ey lived, the problems with which they had to deal demanded unusual measures. Moreover they were persons of outstanding faith, confident that God did something in this life of ours, firm in the belief that God shaped the destinies of man.

Even those who scoff at miracles will admit that if miracles occur, one would expect them most from men like these in times like theirs.

THERE ARE SEVERAL kinds of miracles recorded. There are the healing miracles, like the curing of lepers. There are life-giving miracles, like the raising of Jairus' daughter. There are nature miracles, like the draught of fishes.

Some other nature miracles are the destruction of Sodom and Gomorrah, the fire on Abraham's sacrifice, the flaming bush in the call of Moses, the dew of Gideon's fleece, the feeding of Elijah by ravens, the increase of the widow's meal and oil, the rain in answer to Elijah's prayer, the destruction of the army of Sennacherib, the storm at Jesus' crucifixion, the earthquake during Peter's imprisonment. There are many others.

It is possible that in some instances the authors of the accounts simply did not bother to record the explanation for the event—the Oriental is not usually concerned with scientific explanations. The story, minus an explanation, would read like a miracle although none occurred.

MUCH DEPENDS on what we consider to be a miracle. I personally believe that there are two types of events that can be termed miracles. First, there is the event that is supernatural, for which there is no explanation, which only the hand of God

could *ever* perform. Under this definition would fall the creation of the universe, the creation of man, the giving of life, the sending of Jesus. Perhaps we should call such things as the forgiveness of sins, the love of God, the gift of eternal life miracles also. If so, they are of this type.

Second, there is the event that is unexplainable at the time when it took place, but which may someday be understood. The method of performing it was unknown then, but may now or in the future be discovered. Some say that modern medicine and psychiatry might be able to cure sicknesses such as Jesus miraculously cured, like giving sight to people with certain types of blindness. Even if this is so, the miracle remains that Jesus could perform feats of healing without the benefit of two thousand years of research.

Fortunately our faith in Jesus as the Christ does not rest on the basis of belief in all the miracles mentioned in the Bible, or even in the miracles that Jesus performed. Jesus had a lot of trouble with people who followed him because of his miracles. He wanted his disciples' faith to rest on something more basic, on an understanding of his person, his love, his relationship to the Father.

SUNDAY'S LESSON gives us the story of the call of Peter. It is quite possible that Jesus knew Peter for many years before he asked him to be a disciple. We do not know. Luke connects the call of Peter with an amazing catch of fish. John's Gospel relates a remarkably similar account at the end of Jesus' earthly ministry (John 21). Since Sunday's lesson is self-explanatory, I would like to say something about the way God called men to serve him, as recorded in the Bible.

We recognize that God calls all men to serve him. Some he calls to serve him in the occupations they have already chosen. Some he calls to special occup tions, such as the ministry, diaconat missionary work of other sorts. Men c serve him in all worthy occupations, carpenters, plumbers, clergymen, rubbi collectors, lawyers, and so on.

Many Christians are dedicated to t service of God at infant baptism. brought up properly by their sponsor they grow to maturity or to an age of pe sonal decision in his service. Most suc people can point to no specific time whe God called them. A few people, on th other hand, have experienced a seeming sudden call, are aware of a unique exp rience, which they can date.

BIBLE TIMES WERE no different fro our times. Thousands must have bee brought to God's service through the families, teachers, priests, by the qui and persistent working of God's Spiri A few experienced spectacular calls.

Moses saw the presence of God in th burning bush. Samuel heard the voice God in his dreams. Amos heard a lio roar, saw a torn sheep, felt these we signs from God calling him to preac Hosea interpreted his family experien as a symbol from God, began to teac a message of love. Isaiah saw a vision the throne of God, expressed his willin ness to serve, was sent to serve. Paul, the road to Damascus, saw a bright ligh heard a voice from heaven, changed h life, followed Jesus.

There are many other examples of Go calling men. Some are equally startlin some more commonplace. All are equal valid. All such calls are to complete de ication, usually to a new way of life.

Most of us do not appear called to fishers of men in the overwhelming wa Peter was. Although God probably ca each of us with equal clearness, perha Peter was a better listener.

ersonal Problem Clinic

nderer?

UESTION: Will and I have been active hbers of the Lutheran church all through married life. We are sure our faith and ship have done a great deal for us, and l like to see our children no less devoted. ur youngsters—two girls and a boy—e brought up in a Christian atmosphere. y have followed our practices and we ved they were enjoying similar satisfacs. Now that the older two have gone y to the university they are breaking y from their old moorings. They seem e in rebellion against much of the order er which they were reared. They rarely to church and they have nothing to do church work. I am afraid that Ned, is still at home, may turn away too. low can we give back to the girls the and interest which they once had?

REPLY: It is natural for young people t their age to show increasing independnce—to assert their newly found adult atus. They feel a refreshing sense of eedom in cutting loose from the family nd the regular routine. They like to exeriment with other ideas and ways.

You will have to let them go their own ay. Efforts to thwart their preferences r to force conformity will do more harm nan good. You can't live their lives, nor an you make their choices.

That they will gradually, or suddenly, eturn to Christian faith and worship—neir own revised version—is likely. They an't entirely ignore their past, and probbly have no idea of doing so. But don't xpect that they will become carbon copies f yourselves.

What can you do? 1) Don't nag. Say othing in the way of prodding or critcism. Go on the assumption that they vill reach a new spiritual equilibrium—h: they have probably not wandered so a: as you fear, that youth delights in surrising and shocking the older generation.) Maintain your own faith, worship practices, and activities as though nothing had happened. Your example of steadfastness will have influence. 3) Suggest to the Lutheran student pastor on the campus that he keep diplomatic contact with the young ladies.

Selfish parents

QUESTION: In what ways may parents' selfishness hinder development of a child?

REPLY: Most parents are generous—not selfish—in dealing with their children. Some of them are too helpful toward them, and they may hold back a youngster's normal growth in self-reliance by doing too much for them or giving them too much money. One's manner of dealing with children ought to be well thought-out.

But there are some selfish and thoughtless parents. Here are a few examples of the wrong type of handling children:

1) A father of two junior high children complained in their presence about how much it costs to support them. Such a thoughtless or offensive statement is sufficient to give a youngster a feeling of insecurity or rejection, and to prompt a lowered estimate of the father as a personality.

2) A mother violently expressed her resentment at the amount of work the children caused for her. She was especially bitter about the washing and ironing. These complaints may well drive a wedge between mother and children.

3) A father, reading a newspaper, pushed aside his son who was trying to read over his shoulder, and gave him an emotional reprimand, when he could have shared the paper with him. By such occurrences confidence is destroyed.

4) A mother refused to allow her daughter to bring her friends home, or to have a party, because it would upset the house, and the mother would have to set it right. This case, too, presented an opportunity for intelligent co-operation and sharing.

—EARL S. RUDISILL

Theology of the New Testament

An Introduction to New Testament Thought. By Frederick C. Grant. Abingdon-Cokesbu
339 pages. $3.75.

Dr. Grant's primary purpose is "to examine the specific thought out of which arose t
great doctrines of Christianity." He views New Testament theology as a theology in proce
one which moves steadily in the direction of Hellenistic thought, but which never gives
its heritage of the Jewish Scriptures.

In this development Christian experience in the broad sense must always be considere
Although the Jewish Scriptures are fundamental for understanding New Testament thought, other influences not specifically Jewish have left their traces in New Testament literature. The dominant tendency of New Testament theology as a whole is Christological, for it was the doctrine of Christ which primarily distinguished Christianity from Judaism and the pagan cults in the Roman Empire.

The popular "genetic" organization of theological data in the New Testament, by which the development from one position to another is traced, is out of the question. Rather, in that the New Testament is viewed as a whole, a "finished product—a Greek book—whose earlier sources cannot always be recovered and set in their true sequence or relationship of dependence," it is better to view these data by "areas" or "levels" which are not, however, to be defined merely by chronological or geographical lines. On the basis of these fundamental theses Professor Grant goes on to discuss the important subjects of revelation and Scripture, God, miracles, men, Christology, salvation, the church, and ethics.

The book contains a wealth of valuable materials, although one is left—even after several readings—a little bewildered by the various lines of argument, tendencies, and points of view which follow hard upon one another, so that one never knows just where Dr. Grant stands on such topics as New Testament eschatology, the kingdom of God, the historical Jesus and Jesus as the Messiah.

One of the chief weaknesses of the book is Professor Grant's view of the Scriptures. Fundamental for his presentation is the priority of the Old Testament for understar
ing New Testament thought. The essent
unity of the Old Testament and New Tes
ment revelation, however, is not sufficient
brought out with the result that one has t
over-all impression that the Old Testame
is merely by historical accident the chi
"influence" on Christian thought, rather th
that it has an organic relation to what to
place in Christ and the church.

This view of the organic relation of t
Old Testament and the New Testament re
elation—whether or not we consider
tenable today—has great significance in eve
area of the New Testament thought a
development. It would mean, for examp
that for the New Testament writers, desp
the tremendous influences from outside t
Hebrew tradition, Christology is more d
pendent upon the Old Testament than Pr
fessor Grant would suggest.

Professor Grant's welcome emphasis
the essential unity of the New Testame
message would have been greatly strengt
ened had he made use of recent study in t
kerygma and the transmission of the *pa
dosis*. One also misses an adequate tre
ment of the parables and their function
disclosing the "mystery of the kingdom
God."

This book will be read, and it should b
for it is an important one, coming as it do
from one of this country's leading schola
but it must be read critically. Despite
good points, we are still waiting for an ad
quate treatment of New Testament theolo
in English.

ROBERT E. BORNEMANN
Asbury Park, N. J.

sus Taught Us to Pray

e Lord's Prayer: Its Character, Purpose and pretation. By E. F. Scott. Scribners. 126 es. $2.25.

There is nothing," says Dr. Scott, "which ld help so much to put new life into our tion as an effort to understand the Lord's yer while we repeat it." So he explains 's' idea of the nature, purpose, and nod of prayer. He compares the two ns of the prayer in Matthew and Luke, unts for the differences, and shows that other New Testament writers knew it, though they do not record it.

discussing the background and orig- ity of the Lord's Prayer, Dr. Scott refutes errors, one which regards it as nothing a collection of previously existing ma- ls, the other which treats it as if it had relation to the Jewish prayers of Jesus' He points out that Jesus' prayer is new use Jesus had a deeper insight into what old, and that to understand it aright we t interpret it in the light of Jesus himself of Jesus' teachings about God and His dom. And to pray it rightly we must e it the prayer of both the individual the community.

Dr. Scott views Jesus' protest against the ow racial conception of God's father- d as "the typical instance of how Jesus sformed what he seemed to borrow." shows how each of the seven petitions be interpreted as an implication of this versal fatherhood. Unless we seek to w something of the mind of God, "we in the dark, and cannot tell what we uld pray for." His kingdom is still to e, but we must live as its citizens here now. His will is done in heaven, but on earth we are "doing our little part elp it forward." For this reason we are ay for our daily bread, despite the feel- of some religious people that it is un- thy to pray for material things. And we to forgive others, because if we do not are out of harmony with the mind of our her who is in heaven.

This brief description will indicate that have here a comprehensive and satisfying interpretation of the Lord's Prayer. It is written with the simplicity and wisdom which only a long life of study and teaching and living in accordance with the Word of God can give. Sunday school teachers and all who are interested in the enrichment of worship will find it one of the best books ever written on the Lord's Prayer.

Allenwood, Pa. RAYMOND T. STAMM

The Beatitudes Are Realistic

Ladder of Light. The Meaning of the Beatitudes. By Harold B. Walker. Revell. 192 pages. $2.25.

Anyone who reads this book will be lifted to higher insights into the beloved Beatitudes. The title is a happy one, and the book fulfills its promise, inviting the reader to higher living, and lighting each step up with a clear, growing style.

This book was written, the author says, "for the common reader, for preachers and teachers, for men and women who are eager to live more richly and to find 'the power of God unto salvation.'" Dr. Walker has amply fulfilled his earnest purpose by demonstrating to such readers that the Beatitudes are both realistic and relevant in contemporary life.

The reader senses that the author is not writing for acclaim or for self-gratification, but in the service of the Lord. The book, then, is not only about the Beatitudes, but is itself a demonstration of their application. This is no armchair work. It bears the imprint of the living pulpit and pastoral care. It will refresh and encourage every one who reads it. D. E. ELDER

Indianapolis, Ind.

The Best is Yet to Be. By Paul M. Maves. Westminster. 96 pages. $1.50.

A Protestant clergyman writes beautifully about the spiritual problems of getting older. Some of the central situations likely to be encountered ("How to Be a Dependent" . . . "Traveling Alone for a While") are thoughtfully explored. It is a fine book for thoughtful reading by one who feels the years creeping up, or who wants to be able to speak helpfully to those who are entering old age.

SYNODS

Iowa Will Elect Full-Time President in Septembe

By FREDRICK D. BOLDT

ULC apportionment put on equal basis with synodical expens

IOWA SYNOD VOTES FULL-TIME PRESIDENT —ULCA APPORTIONMENT PLACED ON EQUAL BASIS WITH OTHER SYNODICAL BENEVOLENCES —JOHN BERGER HONORED FOR 25 YEARS AS SYNOD TREASURER—JOHN BRUCE ORDAINED. These headlines gave delegates to the 97th convention of the Synod of Ohio, held in Central Church, Mason City, May 21-24, the feeling that they had attended the most successful convention they had ever had.

Vote for the office of full-time president beginning next Jan. 1. was unanimous. Election of the president for a five-year term will take place Sept. 11-12 in Des Moines. The synodical convention, which was recessed until that date, will be reconvened. President Fredrick D. Boldt, who announced that he was not a candidate for the full-time presidency, will continue to serve as pastor-president until Jan. 1.

Others who will compose the synodical board are Pastors F. R. Ludwig (Postville), vice president; M. E. Suhr (Webster City), secretary; M. E. Lesher (Clinton), statistician; and A. J. Beil (Des Moines); and Laymen J. L. Berger (Cedar Rapids), treasurer; E. P. Juel (Council Bluffs) and A. O. Lothringer (Davenport). Dr. R. W. Livers was elected historian-necrologist.

Action on the full-time presidency was not "planned." Like "Topsy," it just "grew." Sensing that the presentation time was unexpectedly "ripe," synodical officials, with the help of Dr. Beasom, set the machinery in motion that brought the unanimous vote.

In the past, all items for fixed synodical expense and all benevolences on the territory of the Iowa Synod have been included under "Section I" of the budget, with the ULCA in "Section II." This meant that after all Section I items had been met, the ULCA got what was left over. Beginning in 19 only certain items of fixed synodical expe will be in Section I, and the United Luther Church apportionment will share equa with other items in the budget. Increa voted were Carthage College from $7,000 $10,000, and Central Seminary from $4,0 to $4,500.

INFLUENCE OF THE ULCA representati Dr. James P. Beasom, was strongly felt both the action for the full-time preside and the change in budget policy. He not o presented the ULCA cause effectively in t half-hour presentations, followed by equ time for discussion and questions from de gates, but also addressed the Women's M sionary Society convention, and spoke at t fellowship banquet for the two conventio

May 5, 1926, John L. Berger was elect treasurer of the Iowa Synod. He was not attendance at the convention and kn nothing of his election until he read of it the newspapers. When he made his first port at the 1927 convention, his rep showed receipts of less than $20,000. report for 1950 showed $173,000. "Throu the years his office has truly become a sponsible one," stated President Boldt in report to the convention, "and he has m the responsibility with integrity, and with full conception of the meaning of Christi stewardship. John Berger has played small part in the development of the ste ardship concept of both pastors and laym of the Iowa Synod." He was honored by rising vote of thanks and a prayer of thank giving for his devoted service.

JOHN CLARENCE BRUCE, a member of R deemer Church, Des Moines, was an e ployee of Standard Oil Company, in line f

CONVENTIONING IN IOWA
President Boldt, President Beasom, Pastor Marvin Lee of Mason City

strict managership. He gave consecrated ice to his church as a layman, but he was satisfied with that. The Lutheran Wel- Society of Iowa needed a finance worker, he decided to accept the appointment, bite insistence of Standard Oil officials he could do more for the church finan- ly and as a layman if he stayed with the npany.

oon he decided to go the whole way and pare himself for full-time service as a ister. In his decision he had the loyal port of his wife and son. He had had two rs of college work, and in 1948 enrolled Midland College and Central Seminary. 1950 he received his degree from Mid- d, and 1951 his degree from Central. On y 22, at a convention service at which his tor, the Rev. A. M. Simonsen, was the cher, he was ordained to the ministry. has accepted a call to St. John's Church, hlap, where he has been serving effectively the past year.

After hearing the report of the president the exchange of correspondence with of- ls of the Iowa Inter-Church Council on matter of membership of the Iowa Synod in that body, and the statement of the ULCA Executive Board's Committee on Interdenominational Relations on the Council's constitution, the convention expressed a feeling of good will toward the Council and a willingness to become associated with it on the same basis as is the ULCA with NCCCUSA.

A STATEMENT on pastors' salaries in the president's report brought action that laymen should call to the attention of the congregations the necessity for increasing pastors' salaries in line with the increased cost of living. If this does not bring the necessary results, the president was directed to visit the congregation and discuss the matter with church councils.

The Rev. Paul Wuebben, pastor of an independent congregation at Remsen, who is a member of synod, served as the convention chaplain. (Did a splendid job, too.) . . . The Mason City *Globe-Gazette* gave the convention the most complete coverage that any convention of the synod has ever had. Reports were accurate too. Thor Jensen, a member of an ELC congregation in Mason City, was responsible.

The Rev. Frank M. Brown, ULCA Lutheran World Action director, was present to promote the cause of LWA and commend the synod on exceeding its 1950 quota.

The only dark spot on the convention program was the report that despite the fact that the Iowa Synod had pledged more than its quota for CHEY, per capita payments placed the synod far down the list when compared with other synodical per capita payments. A poll of the pastors and delegates by synodical CHEY director, the Rev. F. R. Ludwig, indicated that this would all be changed by the end of the year.

Statistical Secretary Maurice Lesher, presented four mimeographed tables indicating that 70 per cent of the confirm membership had communed, average con butions per communing member for cong gational expenses were $52.25, for all ben olences $13.33, and for all causes, $65. per communing member. He stated, ho ever, that because there was evidence t loans and grants secured for building p poses had been wrongly included in so instances as contributions of members cause the money thus secured had been p out, the actual average for congregatio expenses and total expenditures was not high as reported.

The 1952 budget will total $118,725 w an index figure of $8.28 per communi member, as compared with $7.32 for 1951.

Maryland Synod Emphasizes Home Mission Progra

By LLOYD M. KELLER

Plans work among Negroes in city areas. Quota met by 100 congregatio

Major emphasis at the convention of the Maryland Synod was on an expanding program of development of new congregations in new housing areas. Resurrection congregation, organized May 13 in the Wheaton area of Silver Springs, Maryland (Washington suburb), was received as the synod's 143rd congregation.

It was recommended that the Board American Missions assign workers to velop missions in College Park, Washingt . . . Arbutus-Wilkens avenue area, Ba more . . . Middleburg Pike area, Hagerstov

Synod instructed its committee on min

Official

Dr. Lloyd M. Keller, Dr. J. Frank Fife, Dr. Karl W. Kinard

l students to encourage promising young roes to prepare for the ministry. It d to encourage establishment of Negro ions by suggesting that first option on rch properties be reserved for the syn- al mission committee when congrega- s are planning to move out of areas cent to large Negro communities.

he Rev. James H. Somersille, pastor of eemer congregation (Negro) in Wash- on, was received as a member of the yland Synod. The Rev. Ervin E. Krebs, esentative of the National Lutheran ncil Division of American Missions, ad- sed the convention on the development ork among Negroes in the ULCA.

he convention was held May 23-25 in Chapel of the Abiding Presence at Get- urg Seminary.

THE CHRISTIAN CHURCH can never be a person. It is a select, inclusive, formed, continuing fellowship," declared Pres- t J. Frank Fife in the communion ser- which opened the convention.

r. Karl W. Kinard, president of the th Carolina Synod, ULCA representative, is address to the synod emphasized the k of the church and its resources—"Mis- , Mercy, Men and Means."

ertificates of recognition of 50 years of ice in the ministry were presented to Dr. R. Wagner and Pastor Emanuel T. Butz.

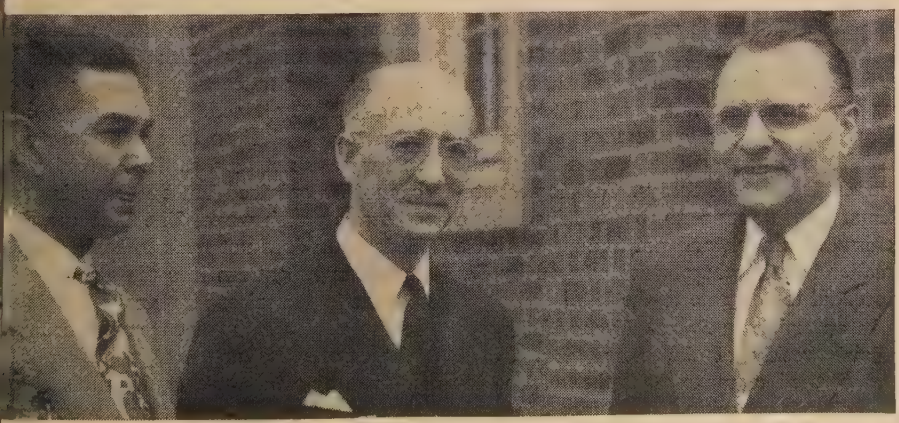
Treasurer Virgil W. Doub reported 100 congregations had met benevolence income objectives. Top congregation in benevolence apportionment giving was Holy Comforter, Baltimore, with 111 per cent of income objective. Synodical apportionment receipts for 1950 were 93.6 per cent of benevolence income objective. Ninety-nine per cent of Lutheran World Action quota was met. Assurances on CHEY now stand at 91 per cent of quota. Synod voted to make an additional effort to reach 110 per cent of quota of CHEY. Statistical Secretary Elwood Falkenstein reported membership gains: Baptized, 1,174; confirmed, 601; communing, 426. Communing membership now is 42,711.

Officers re-elected are: Treasurer, Virgil W. Doub; secretary, Dr. John C. Stuff; statistical secretary, Dr. Elwood S. Falkenstein.

New members received into synod: Pastors Fritz O. Evers, Valdis Mezezers, Gustav J. Reumann, H. Earl Schlotzhauer, James H. Somersille, Herman G. Stuempfle, Jr., Richard S. Shanebrook, L. Boyd Hamm, Wm. J. Yingling, H. J. McCarney, Donald R. Warrenfeltz, Robert E. Hook, Roger Gobbel.

Relicensed: Franklin L. Keller.

Ordained: Donald R. Gallion, William J. Rinaca, George C. Serbe, Jr., John L. Strube. Pastor Roger M. Singer preached the ordination sermon.



INTERRACIAL

Pastor James H. Somersille, Dr. Elwood S. Falkenstein, Pastor Ervin Krebs

OVERSEAS

SWEDEN: Karlstad, May 19.—SHARPER voices than usual are being heard inside the Church of Sweden. High-church-minded clergy speak of schism and of organizing a faithful church of their own. The reason is the question of ordaining women.

The report of the governmental committee on the work of women in the church was released in February and is now being discussed, officially as well as privately. The majority of the committee was in favor of repealing the law that prevents women from being ordained. A fairly strong minority wanted to retain the prohibiting law and argued for a new special female ministry.

BEFORE THE REPORT of a governmental committee results in a proposition to the Parliament (and in this case also to the Church Assembly) the report is sent out to various authorities and organizations. The proposition, if it is to be made, will take into consideration the answers coming from these bodies. In this case diocesan boards, university theologians, some local church councils, women's organizations, clergy organizations, and others are being consulted.

Some unofficial discussions in the papers are showing wide divisions among church people. High church clergy, headed by Dr. Gunnar Rosendal—recently returned from a visit to the U.S.—are calling all those wanting female pastors schismatic. If women are allowed to take orders, a good number of faithful ministers will leave this schismatic church, Dr. Rosendal says. Theological students, not wanting to be ordained in a schismatic church and not finding jobs in a smaller faithful church, are advised by Dr. Rosendal to emigrate to the U.S.!

In an article in *Svensk Kyrkotidning*, the official weekly of the clergy, Dr. G. A. Danell tried to make clear the reasons for high church opposition to the idea of female ministers. Dr. Danell is another representative of this influential fraction of the church.

ACCORDING TO DR. DANELL the probl is one of our interpretation of the Bible the Word of God. The apostles were m though Jesus had the possibility of choosing women and was otherwise afraid of breaking with Jewish customs. Paul does not want women as church lead

A second argument against the idea female pastors is that the problem invol relations with the ecumenical church. committee minority says Sweden should w for the results of the work of the Comn sion on Life and Work of Women, appoin by the World Council of Churches. In March number of *Kristen Gemenskap*, Scandinavian ecumenical quarterly, it pointed out, however, by Mrs. Sten Rod who was a delegate to the Amsterdam sembly of 1948, that the World Council co mission has not been empowered to d with the question of ordaining women, that the intention of its work is not to p vent member churches of the Council fr experiments and reforms.

Opposition to the idea of female past is looking mainly to England and fears t the ordination of women might endanger relations of the Church of Sweden to Church of England. In the discussions is said of our relations to other Luther churches.

IN HER ARTICLE Mrs. Rodhe referred German Lutheran theological discussions the problem which were not considered either the majority or the minority of Swedish committee. In Denmark wom have been ordained. In Norway bisho have the legal right to ordain women so far have not used it. In Finland wom cannot be ordained but can have import offices in parish work. The Lutheran Wo Federation does not seem to have made united investigations into the subject.

Among American Lutherans the inter in the problems involved in the ordinati of women does not seem to be great. Sweden we are now seeing how this questi threatens to split the church more dee than we had expected.

—STEN RODH

ise Luncheon

customary for mem- of the executive com- e of the ULCA's Board ublication to eat lunch ner when they meet arly in Philadelphia. s why Editor-in-Chief lson Ruff saw nothing ual in the orderly pro- on of churchmen up Street on June 5.

was a bit surprising, ver, when THE LU- AN editor discovered his arrival at the Poor rd Club that a number embers of the staff of United Lutheran Publi- n House also turned up e same luncheon table. planations weren't nec- y minutes later, how- when Dr. Russell Sny- speaking for all mem- of the board and staff, tribute to Dr. Ruff's "25 years of outstanding contributions to the Church." then presented him with a Hamilton wrist watch and a testimonial in recognition of the editor's twenty-fifth anniversary of ordination.

Bedside Confirmation

When Wayne Welke was unable to be present at Salem Church, Minneapolis, Minn., for confirmation with his class on May 6, Pastor Paul Luther Wetzler arranged with (Gillette) hospital officials in St. Paul to okay a service conducted in Wayne's room (*see cut below*).

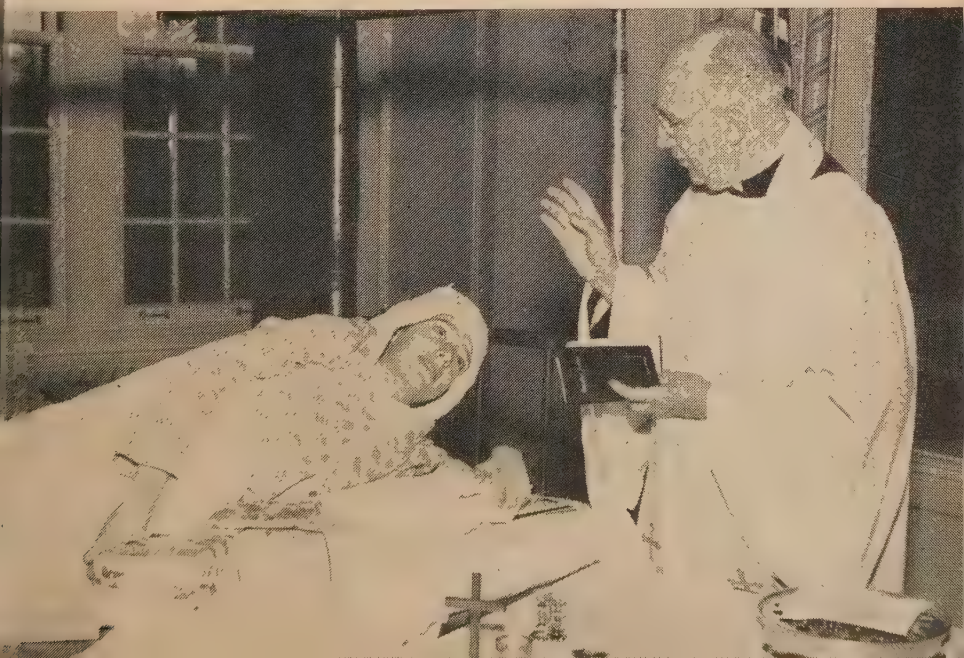
There, in the presence of his parents, brothers, and a few friends, young Welke became a confirmed member of Salem.

Since February, Wayne's been in a special cast, which covers almost his entire body, designed to straighten his back. Dr. Wetzler gave him bedside instruction.

Hood Honors

A prominent member of Evangelical Church, Frederick, Md.—Mrs. Calvin E. Schildknecht—was named one of 18 "Women of Maryland."

Mrs. Schildknecht's citation was for her church service. A member of the board of Maryland Synodical Women's Missionary Society, she is also on the board of directors of the National Lutheran Home for the Aged, Washington, D. C. She has been most active in church work in her community, county and state, and participates actively in the Frederick Civic Club and the Maryland Federation of Women's Clubs.



Kansas Team

In the Kansas Synod, laymen and pastors sometimes refer respectfully to the Ernest Tonsings as "quite a couple!"

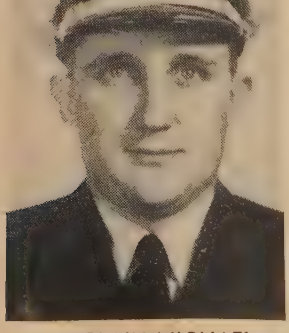
Pastor Tonsing is currently serving as president of the Kansas Synod after filling the post of secretary of that church body for four years. Mrs. Tonsing is currently serving as president of the Kansas Synod Women's Missionary Society after filling the post of *secretary* for *four* years!

He is a graduate of Kansas University (1932) and Chicago Seminary (1934). A native Kansan, he has served pastorates in Valley Falls, Wellington, and Emporia before beginning two and a half years of service as a chaplain with the infantry in France, Holland, Belgium and Germany. In addition to being editor of the *Kansas Lutheran*, he was correspondent for THE LUTHERAN a number of years.

MRS. TONSING
. . . part of the team

PASTOR TONSING
. . . the other partner

She is a graduate of Kansas Wesleyan University, taught in Kansas high schools prior to her marriage. She served in several WMS offices before assuming the secretary's post a number of years ago. She is active in the Topeka YWCA, is vice president of the Topeka Council of Church Women, and is a charter worker of [illegible] SHARE (State Hospital A[illegible] Recreation and Enterta[illegible] ment) groups.



CHAPLAIN MICHAEL
. . . NC to Rhode Island

CHAPLAIN BURNITE
. . . CP to U.S.N.T.S.

New Navy Chaplains

Recently commissioned [illegible] the Chaplains Corps, Uni[illegible] States Navy, and curren[illegible] undergoing instruction at [illegible] Newport (R. I.) chapla[illegible] school are two United [illegible] theran pastors.

They are: Lt. (jg) Da[illegible] C. Burnite (Wittenberg C[illegible] lege, Gettysburg Semina[illegible] Central Pa. Synod); and [illegible] (jg) Don M. Micha[illegible] (Lenoir Rhyne Colle[illegible] Southern Seminary, No[illegible] Carolina Synod).

Strobel Steps Down

Dr. Franklin E. Strob[illegible] veteran LUTHERAN cor[illegible] pondent who has been s[illegible] ing as part-time church [illegible] itor for Augsburg Chu[illegible] Toledo, Ohio, stepped do[illegible] from the latter post June[illegible]

He was pastor of [illegible] Toledo congregation fr[illegible]

DOCTOR STROBEL
veteran correspondent

to 1924 when the
h auditorium was built
as part-time visitor for
than eight years, as-
Dr. W. Carl Satre in
g almost 2,000 new
ers to Augsburg.
plans to reside with his
ter in Paulding, Ohio.

en Fellowship

CHARD, son of the
and Mrs. Francis R.
rds of Wilkes-Barre,
nas been awarded one
e four Kinsmen Fund
arships for a year's
in one of the best sec-
y schools of England.
unded recently by Brit-
milies who wanted to
their appreciation for
ica's hospitality to Brit-
children during the
ing of London in 1940,
Kinsmen Fund provides
ll expenses of a year's
ling except transporta-
Dick will sail on the
Elizabeth late in Aug-
o be enrolled at Ton-
e School near London.

Briefly Speaking

Visitors to summer services at St. Andrew's-by-the-Sea Church in Atlantic City, N. J., recently were astounded to read the names of the "Ushers today: Wells, Watts, Hewitt, and Truman, H."

Noted in the Salem (Md.) Parish "Herald":

"Every time I pass a church
I always pay a visit;,
So when at last I'm carried in
The Lord won't ask 'Who is it?'"

Members of Holy Communion Church, Racine, Wis., surprised their pastor, the Rev. Kenneth Hurst, with a banquet and a sizable purse when he observed the 25th anniversary of his ordination. Overcome with emotion, the pastor rose and thanked the group. In his remarks that followed he wanted to explain his happiness over the climax of his first quarter century in the ministry—the ordination the following evening of two sons of the congregation. With his mind on the ordination, he absent-mindedly held up the envelope containing the gift-check, said: "I've been waiting 25 years for this!"

Anne, four-year-old daughter of Pastor H. Belk Leonard, answered the ring of the Rural Retreat (Va.) parsonage doorbell. A stranger standing on the step asked, "Is your father in?" To which the young miss replied pointedly, "My Father is in Heaven; but daddy's inside!"

Last month (May 24), 12 students at Concordia College, Milwaukee, Wis., were rewarded with a banquet for having refrained from smoking cigarettes, cigars or any form of tobacco during their six-year stay at the school. The non-smokers' event, inaugurated 15 years ago, has become "an institution" at Concordia, officials say. The average number of non-smokers in all graduating classes has been eight. This year's class of 42 ranks high with its even dozen. Lowest number on record: three.

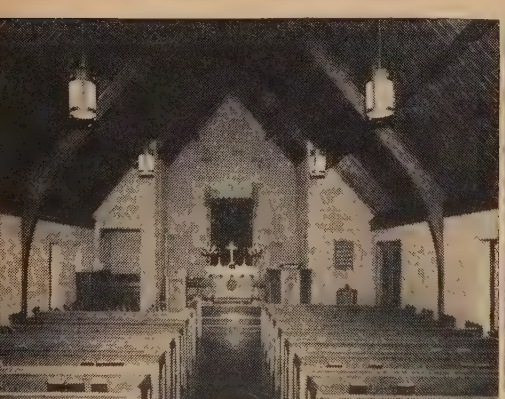
A group of pastors and laymen listening intently to a radio program on a recent morning were guessing who the sponsor of the quarter-hour of religious music was. One in the party had just observed that most of the hymns came from the Common Service Book, so that the sponsor must be some Lutheran pastors' association when the announcer's voice cut in with: "This program is coming to you through the courtesy of Zilch's Chicken Shack, 7000 Broadway . . ."

ILLINOIS

Glen Ellyn Church Dedicated in May

MEMBERS AND FRIENDS of Faith Church, Glen Ellyn, joined in the dedication of their new $65,000 building last month. Dr. Harmon J. McGuire, synodical president, delivered the dedicatory sermon and Dr. Armin G. Weng, Chicago Seminary president, preached at the fourth anniversary service.

Highlight of the week was a special Family Night when Vaughn Shoemaker, noted Chicago cartoonist, Pulitzer Prize winner and church lay leader, was speaker. The week's events were climaxed by the dedication of the new church organ and a concert by Frank Stitt of Chicago assisted by vocalists Joann Loos of Wheaton College and Richard Preis of Carthage College.



FAITH OF FAITH CHURCH MEMBERS PRODUCES RESULTS
. . . interior and exterior of the Glen Ellyn building

A majority of the 68 charter members were present for the ceremonies. The pastor, the Rev. Glenn G. Gilbert, organized the church while serving as synodical mission pastor and was then called by the congregation.

The new church represents the culmination of an initial goal of the charter group. By tremendous amounts of hard work and personal sacrifice the church became a reality in record time. It was to express this spirit of service and devotion that the nam "Faith" was selected.

Ground was first broken in October 194 the cornerstone laid on Nov. 27, 1949. Bui of stone along Gothic lines (*see cuts below* the new building was planned to seat 15 persons. Present membership is 223.

CLYDE G. STEEL

MARYLAND

Hagerstown Commissioning Held

HAGERSTOWN—The fifth of nine curren commissionings by the Board of Foreign Mi sions of the ULCA took place in Hager town's St. John's Church early this mon (June 3) as Foreign Mission Board Pre ident Abdel Ross Wentz commissioned Mi Dorothy Auxt as a missionary to Japan (*s cut, page 43*).

Participating in the commissioning we Synod President J. Frank Fife, Dr. L. Boy Hamm, pastor of St. John's; Dr. J. Edwa Harms, pastor emeritus; and Mrs. W. Lawson, president of the synodical WMS.

In his sermon Dr. Wentz spoke of thr adversaries which Miss Auxt will face in h work. First is human nature—human slu gishness and selfishness represent the greate barriers to the spreading of the Gospel; se

...e effect of the recent war; third, the ...t international situation inasmuch as ...ace treaty has been signed. This fact ...he activities of the Communists create ...n in Japan.

...e weapons by which these adversaries ...e overcome are the power of the Gos... the new perspective of the home church, ...he new objective of the whole foreign ...ons enterprise which no longer has a ...ial attitude toward mission fields.

Miss Nona M. Diehl, executive secretary ... the ULCA Women's Missionary Society, ...esented Miss Auxt for commissioning. The ...issionary nurse received her professional ...aining at Washington County Hospital, ...ltimore Deaconess Training School, U.S. ...blic Health Service, Washington, and ...le University.

... John's Church will provide the financial ...rt for Miss Auxt when she begins her ... in August. WILSON P. ARD

NEW YORK

Arthur Views Brooklyn S. S. Parade

...w York City—General Douglas Mac...ur, accompanied by his wife and son, ...guest of honor at the annual Brooklyn ...ay School Anniversary Day parade June ...he general reviewed the 122d anniver... parade of more than 100,000 Brooklyn ...ren from various reviewing points along ...oute, driving through the lines under ...e escort and receiving the cheers of the ...hers and the thousands of spectators.

...her parade participants included Mayor ...Mrs. Impellitteri, Borough President and ... Cashmore. Preceding the review there ...the customary luncheon at the Montauk ... for the officers of the Sunday School ...n and the reviewing party. The Rev. ...r W. Powers, president of the Brooklyn ...sion of the Protestant Council, offered ...nvocation.

...he annual meeting of the Brooklyn ...r Mission Society was held recently at ...rmation Church. Reports showed dis... ...ements of over $35,000, 3,662 days ...l-care provided, 814 individuals and fam...

CAMPUS

LENOIR RHYNE College's commencement speaker this month was United States Senator Clyde R. Hoey; baccalaureate speaker was Dr. M. L. Stirewalt, Sr.

GETTYSBURG College's commencement speaker was Dr. Arthur Sweetser, UN official and author.

WAGNER College commencement speaker was "Lutheran" Editor G. Elson Ruff; the baccalaureate sermon was preached by former Wagner Vice President Paul W. Dieckman.

WITTENBERG College's commencement speaker this month was Dr. Kenneth I. Brown, former president of Denison University and Hiram College. Akron (O.) Pastor Fred C. Wiegman preached the baccalaureate sermon.

ROANOKE College alumni named Dr. Thomas C. Cline, executive secretary of the ULCA's Board of Ministerial Pensions and Relief, as head of its Alumni Association.

THIEL College has named a committee from the board of trustees to develop plans for a men's dormitory. Major share of the funds to finance the new structure will come from Christian Higher Education Year appeal. Cost is expected to approximate $350,000.

SUSQUEHANNA University officials and members of the student body early this month watched President G. Morris Smith dedicate the new Jerry D. Bogar, Jr., Classroom Building. Participating with Dr. Smith were: Judge James F. Henninger, ULCA Executive Board member, and Dr. John Woodruff, philosophy professor emeritus at the Selinsgrove institution (see cut below).

Dr. Frederick F. Mueller, p
ident of the Oesterlen (Ol
Home Board of Trustees,
cusses future plans with
and Mrs. E. J. Young (sea
right) who retired June 1
superintendent and mat
and Superintendent Elect J
M. Warnes (standing).
Youngs completed 20 y
with the Home, served p
to 1930 in a similar capa
in Lebanon, Ohio

ilies helped. The question of mergers with other Metropolitan Societies was well discussed and finally voted to go on record as favoring the general principle of a merger of services with other agencies, particularly the New York Society and Queens Lutheran Charities, and that the society authorize the board of trustees to proceed with negotiations necessary to effect such merger.

A one-day evangelism workshop retreat for laymen was conducted by the ULCA Board of Social Missions June 3 at Holy Trinity Church, Hollis, and Good Shepherd Church, Bellaire. The program started with Holy Communion, included breakfast and workshops, followed by discussion groups, and an inspirational service at night. Participants were Pastors Royal E. Lesher, George F. Harkins, Peter J. Dexnis, and Charles B. Foelsch.

WESTCHESTER COUNTY witnessed a new Lutheran Leadership Training School on five recent Tuesday evenings. The school met at St. Matthew's Church, White Plains. "Our Lutheran Church Today" was discussed Drs. Paul C. Empie, Paul C. White, Eppling Reinartz, and David Jaxheim Courses were taught by Pastors Erik Jensen, Luther T. Freimuth, Frederick Gotwald; 60 persons were enrolled.

HAROLD E. SKELTON was speaker at Bronx intersynodical rally of the Metrop tan Lutheran Youth Council on May 20 Pilgrim (Aug.) Church, the first in a p posed series of county-wide rallies.

THE REV. JOHN L. KINZEL was instal pastor of St. John's Church, New Utre June 3, by Dr. Frederick R. Knubel, assis by Pastors C. Leighton King, C. Willi Benson, L. T. Freimuth, F. W. Grunst.

DR. PAUL C. WHITE, sharing his arou the-world experience with many groups, cently spoke to the Men's Club of Stephen's Church, Brooklyn.

THE REV. LEOPOLD W. BERNHARD has signed the pastorate of Zion's Church, Bro lyn, to accept a call to Zion's Church, Ba more, Md.

OLIVER W. POWI

The Coed-Young People's Choir of Good Shepherd Church, Brooklyn, N. Y., shown with Westminster Choir School Director John Findlay Williamson and Director John R. Hoyt is first Lutheran choir, first New York City choir, to win famed Talbott Cup

...s Complete Two-decade Service

...eus—Twenty years of service to ... Home for Children were com... last month by Superintendent and ... E. J. Young. At a reception May 27 ... are presented with a bound volume ...monial letters, including a sealed tes... ... from the Synod of Ohio.

FIFTH CHURCH, Springfield, May 27 t... ... John M. Warnes, associate super... ...nt, was installed as superintendent by ...od President George W. Miley. The ... social missions was represented by ...rold H. Lentz of Trinity Church. ...d. The sermon was preached by Dr. ...ck F. Mueller, pastor of First Church, ...field, and Oesterlen Board president. Warnes became associate superin... ...t in 1949, was previously board pres...

...ITY CHURCH, Versailles parish, has ...provided with new choir robes and ...chairs by Clarence Grow, Rochester, ... in honor of his mother, formerly or... ...in the parish.

YEARS IN THE MINISTRY were cele... by Pastor Tom B. Homrighausen at ...Church, Canton, on May 27.

... Fisherman's Club at St. John's, Coving..., started to work early this year with a ...l of 50 new members by Pentecost. On ...t date they had completed their work, ... more, and Pastor Alton Allbeck had ...eived 61 new members.

...D AD INTERIM ordinations took place ...o in June. On June 10 Clifford Shreck ...rdained at St. James' Church, East ...and; he goes to Second Church, Rich... ...Ind. On June 17, Carroll Charles of ...hn's Church, Leipsic, was ordained; ...e to Jonesboro, Ill. Shreck was grad... ... from Hamma; Charles from Chicago ...ary.

...TOR WARNER E. HOLMGREN celebrated ...th anniversary of his ordination. He ...change pulpits with Pastor Dana L. ...n of Resurrection Church, Arlington, ...a, in August.

BIG SHOT

story of the week

THE NEW PASTOR had just moved into the community and was anxiously looking forward to the first church council meeting. He had been informed the laymen were a "lively bunch of fellows," that there was plenty of capable leadership among the councilmen, but was warned that he'd have to learn to work with a pillar named Joe.

With high hopes, the pastor turned up for the first session. All the things he'd heard about the laymen were true . . . they were capable, consecrated, a "lively group."

And as the meeting progressed, the cleric discovered the reasons for the advice about Joe. This key layman was talented, knew much of the wider work of the church, seemed to be a leader among the councilmen, but . . .

Ideas projected by the pastor were accepted, but reluctantly. Joe always wanted it done "his" way first, "then we'll try yours, Pastor!"

Well aware that Joe's talents were needed but that the dictatorial edge would have to be polished off for the sake of co-operation, the pastor gave the problem much thought and prayer.

SUNDAY morning, as the pastor prepared to leave the parsonage, he met Joe just putting his foot on the porch step. Joe spoke first:

"Pastor, I forgot to tell you the other evening, I want you to . . ."

"By the way," interrupted the pastor, "you are going to preach this morning!"

Joe gulped. "What?"

"You're preaching this morning!"

"No I'm not!"

"Yes, you are!"

"No, no, no!"

"Well! If I'm to do the preaching and serve as spiritual leader, then I'll also have some say as to how things are done!"

Joe's a good boy now.

MRS. RICHARD MAGUIRE, vice president of the Ohio Synodical Women's Missionary Society, died May 8. She was a member of Second-Trinity Church, Dayton.

ST. JOHN'S CHURCH, Findlay, has dedicated a two-manual electric organ with chimes, completing a $24,000 improvement program begun and paid for during the last two years.

First Church, Columbus, has scheduled a preaching mission Nov. 3-9, and invited Dr. Ralph W. Loew, Holy Trinity, Buffalo, N. Y., a son of the congregation, to be missioner . . . At First Church Dr. E. Clyde Xander closed a 20 months' service as supply associate pastor June 1.

Aug. 12-17 are dates for the Institute for Church Music sponsored since 1936 by the Ohio Synod's Committee on Church Music. To provide adequate organ facilities the school is being held at Grace and St. Mark's churches. The faculty includes William H. Reese, professor of music at Haverford College; Richard T. Gore, College of Wooster director of the school of music; Grigg Fountain, organ professor at Oberlin Conse tory; Ulrich S. Leupold, Waterloo Col and Seminary professor; Philip Malpas, ganist of Sandusky, Ohio.

E. RUDOLPH WALBC

OHIO

Augsburg Celebrates Eventful We

TOLEDO—Augsburg Church members their greatest thrill as a congregation week of May 20 as two sons—Arthur Ba and Norman Nuding—were ordained. pastors and former pastors of the congre tion were present.

Later, Pastor and Mrs. Nuding were co missioned as missionaries to Japan in inspirational service (*see cut, below*).

Pastor Bauer has accepted a call to E Village Church (THE LUTHERAN, *May 2*

Members of Holy Trinity Church dedica their new building May 20.

Total enrollment of four choirs of Au

Toledo (O.) Commissioning

The Rev. and Mrs. Norman Nuding are shown as they were commissioned as missionaries to Japan by Dr. Herman L. Gilbert on behalf of the United Lutheran Church's Board of Foreign Missions. Assisting Dr. Gilbert was Dr. W. Carl Satre, their pastor at Augsburg Church, Toledo, O. Ceremony took place May 27; the Nudings sail for the Far East early in September

Biglerville (Pa.) Commissioning

The Rev. and Mrs. Edwin C. Wentz, both Biglerville, Pa., were commissioned as missi aries to Japan on May 27 by Dr. Abdel R Wentz (rear, right), Gettysburg Seminary pr ident and head of the ULCA's Board of F eign Missions. Assisting Dr. Wentz was Paul's Pastor Henry W. Sternat (left rear). couple will sail for Japan late in August

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

gerstown (Md.) Commissioning

n Miss Dorothy Auxt was commissioned (see
» 38), participants were, left to right: Mrs.
l. Lawson, Maryland Synod WMS president;
d President J. Frank Fife, St. John's Pastor
ritus J. Edward Harms, ULCA Board of For-
l Missions President Abdel Ross Wentz, St.
's Pastor L. Boyd Hamm

Yoakum (Texas) Cornerstone

Texas Synod President Lewis P. Speaker (left) was present when members of Holy Cross Church, Yoakum, Texas, and Pastor Paul Bechter (right) held cornerstone-laying ceremonies for the new church building. Cost of the structure topped $110,000, will include the nave and Sunday school rooms. Other units are planned

: Church amounts to 138 persons. Or-
ist-Choir Director Thomas Tonneberger
sponsible for the Luther Chorus (chil-
under eighth-grade age), the Catechе-
Choir (confirmands), Chancel Choir
ng people of high school age groups),
the Aeolian Choir of adult men and
en. FRANKLIN E. STROBEL

PENNSYLVANIA

Sunday School Organized June 3

LLENTOWN—A new Lutheran Sunday
ol was organized June 3, with an opening
ndance of 65 persons, in the Pembroke-
rfield Village section of Bethlehem. Ray-
d Reed, of Freemansburg, middler of
Philadelphia Seminary, has been selected
he local committee of Lutheran pastors
romote the Sunday school work this
mer in this growing housing area. The
ect was endorsed by the Allentown Con-
nce at its meeting in Union Church,
's. last April.

ST. JOSEPH'S CHURCH, Allentown, recently rededicated its sanctuary, after spending $4,000 to repair damages caused by a fire in the church during Holy Week.

Zion Church, Northampton, has just completed the 28th annual term of a congregational weekday church school that was one of the pioneers in weekday religious education in the Lehigh Valley. An average enrollment of 185 children has been maintained throughout the 28 years of the school, under direction of Pastor Arthur Deibert. Zion recently rededicated its building, after completion of a $67,000 program of improvements to the Sunday school and church auditoriums. In addition to the amount spent, 90 men of Zion gave over 1,700 hours of voluntary service in rebuilding.

HOLY TRINITY CHURCH, BETHLEHEM, has purchased a property close to the church at a cost of $16,000, to provide for possible expansion. The purchase includes an eight-room residence next to the church.

HENRY W. SNYDER, JR.

These 165 persons attended the organizational service of Resurrection Church, Wheaton, Md., la on the rolls. Speaker at the first service was the Rev. Robert E. Lee, of St. Luke's Church, Silve President J. Frank Fife and Pastor Ross Forcey. The congregation has purchased a parsonag

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MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

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Wildwood-by-the-Sea, N. J.
Atwood T. Smith, Pastor
Schedule of Services:
June 24th to September 2nd
Services
8 a.m., 11 a.m., and 7:30 p.m.
Church School at 9:45 a.m.
Your Church by the Sea invites you

PENNSYLVANIA

District WMS Meet Attracts 20(

ALTOONA—Forty-six societies register more than 200 delegates at the recent co vention of the Juniata-Northeast distr Women's Missionary Society held at Zi Church, Williamsburg. Offerings totaled ov $500; Life Membership shower, $325.

Guest speakers included Mrs. Clarence Nelson, Washington, D. C., and Andre Silaves, a 17-year-old DP, substituting f his mother who was unable to fill the engag ment because of illness. With a fluent co mand of the English language, the you Latvian captured the hearts of his audienc answering questions and relating his expe ences in war-torn Europe.

DR. LUKE H. RHOADS, pastor-superinten ent of the Allegheny Lutheran Home Hollidaysburg, reports that the total cost $17,700 for furniture for the 55-room buil ing, now near completion, has been cover by memorials.

ST. JOHN'S CHURCH, Friedens charge, r cently held rededication services after co pletion of extensive improvements which i cluded moving the church building to adjacent lot. Total cost of more than $15,0 is paid. Pulpit guests were former Past Martin F. Foutz, who now serves Fi

he new mission is the 143rd congregation of the Maryland Synod and has 74 charter members s instrumental in opening this field for Lutherans. Participants in the service included: Synod Gardens section of Wheaton, in co-operation with the Board of American Missions

ch, Chambersburg, and Dr. H. D. er, of Gettysburg.

PROVEMENTS costing $5,000 have been leted at St. Luke's Church, Roaring g.

E REV. RICHARD L. TOME was installed sistant pastor of First Church, Johns- and the REV. CHARLES W. REIDER as of the Portage-Southfork pastoral e, June 10, by Dr. Luke H. Rhoads, rence president . . . Installation of the CEDRIC W. TILBERG as pastor of First ch, Altoona, was conducted June 17, by ev. George Whetstone, assistant to the ical president, with the sermon by Dr. I R. Wentz, Gettysburg . . . THE REV. GE C. SERBE was installed as pastor of ellwood pastoral charge June 17.

PAUL O. HAMSHER

PENNSYLVANIA

anfield Dedicates Parish Hall

RISTOWN—Three weeks of special es marked the dedication this month e new parish house of Little Zion h. Indianfield. Situated a few feet the church, the two-story structure an auditorium, kitchen, and nine oms. Total cost was $50,000, with ial and labor contributed by members adding another $10,000 to the valuation.

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When California Synod laymen scheduled the second meeting of the "Committee of 1,000," n
550 Southern Conference laymen turned out for a Glendale rally (see "The Lutheran" June 6)

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FALL TERM OPENS SEPTEMBER 17

For catalogue write

G. MORRIS SMITH, LL.D., President
or
RUSSELL GALT, Ph.D., Dean

Little Zion Church, served as ushers at
first of eight special services, at which
S. White Rhyne was the speaker. C
speakers at other services included Pa
William A. Fluck, Claude E. Schick, J
Mangum, Raymond Fetter, and E.
Fischer; and Layman R. M. Hillegass.
president of St. Paul's Church, Telford.

Being debt-free for the first time in
gave St. James' Church, Chalfont, an a
reason for celebrating its anniversary
10. The Rev. William C. Roeger offici
at a mortgage-burning ceremony. The
gregation is making plans for a parish

ST. PAUL'S CHURCH, RED HILL, rece
rededicated its rebuilt and augmented
gan. A service of music held in connec
with the celebration featured brief rec
by three organists.

TWO RECENT GRADUATES of the Phila
phia Seminary were installed this mont
pastors of Norristown Conference churc
THE REV. EVANS R. KEIM is serving
Church, Zion Hill, and the REV. DONALI
PRITZ is pastor of St. John's Church, S
nerstown. Both congregations formerly
longed to the Pennsburg parish.

THEODORE L. FISC

DECEASED

Mrs. Eldon C. Dolbeer

Mrs. Mae Borden Dolbeer, wife of
Rev. Eldon C. Dolbeer, retired Ohio Sy
pastor, died May 30 in Brookville, C
She was 73.

Born in Brookville, she was marrie
Pastor Dolbeer when he was called to
first parish in that community, served

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itly with him in Delaware, Ohio, Chi- ll., and the St. Louis area where Pastor er was field missionary for the Illinois ; later, at Villa Park and Mt. Carroll, s.

funeral service was conducted at Trin- nurch, Brookville, June 2 by Pastors rd W. Powell and William C. Zimman. nent was in Enon, Ohio.

Dr. Charles F. Wiest

Charles Fisher Wiest, pastor emeritus nity Church, Hays, Kan., died May 22 THE LUTHERAN, June 13). He was 78. n in York, Pa., February 12, 1873, he raduated from Gettysburg College in nd from Gettysburg Seminary in 1898. ned that same year, he served subse- ly in parishes in Milroy-Ziglerville, Kansas, and was a professor at Fort State College from 1920 until several ago.

served as president of the Kansas l in 1915 and was awarded the hon- degree of doctor of divinity from Mid- ollege in '20.

vi- ing are his wife, Mrs. Eda Wiest; a arl Fisher Wiest, of Toella, Utah; a ter, Mrs. Herman Schwartzkopf, of

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Long Beach, Calif., and two grandchildren.

The funeral service was conducted in Trinity Church, Hays, by Pastor George L. Search and Synod President Ernest F. Tonsing.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

ARENTZ, ROBERT M. From Gettysburg Seminary. To Millville parish, Millville, Pa.

BATDORF, LUKE. From Philadelphia Seminary. To Trinity Church, Germantown, Philadelphia, Pa., assistant pastor. 5300 Germantown Ave.

BOMBOY, DAVID E. From Gettysburg Seminary. To Stoystown parish, Stoystown, Pa.

EVES, ARTHUR L. Licentiate. To Espy parish, Espy, Pa.

HEBEL, H. LEE. From Gettysburg Seminary. To Karthaus parish, Pa. RD 1, Frenchville, Pa.

LADY, CHARLES L. From Gettysburg Seminary. To Felton parish, Pa. RD 2, S artstown, Pa.

MILLER, CLIFFORD R. From Gettys Seminary. To Port Royal parish, Royal, Pa.

REASER, PAUL L. From Atonement Ch Washington, D. C. To Union Ch York, Pa. 404 W. Market St.

REIDER, CHARLES W. From Gettys Seminary. To Portage-South Fork pa Pa. Portage.

STAUFFER, GEORGE E. From Gettys Seminary. To Luther Memorial Ch York, Pa. 734 Southern Rd.

SWANSON, KENNETH. From Gettysburg S nary. To Nittany Valley parish, Pa. 2, Howard, Pa.

TILBERG, CEDRIC W. From St. Paul's Ch Glenside, Pa. To First Church, Alto Pa. 1407 Twelfth Ave.

TOME, RICHARD L. From Gettysburg S nary. To First Church, Johnstown, assistant pastor. 415 Vine St.

MINISTERIUM OF PENNSYLVANI

BAGGER, RALPH W. From Philadelphia S nary. To St. Mark's Church, Allent Pa. 1706 Chapel Ave.

BOYER, RALPH A. From Philadelphia S nary. To Secane, Delaware County, for Board of American Missions. Providence Rd., Bolster Apts., Primos

DELP, LAWRENCE P. From Philadel Seminary. To St. John's Church, Be burg, and St. John's Church, Lykens, Berrysburg.

EICHORN, GEORGE F., JR. From Philadel Seminary. To St. John's Church, S Pottstown, Pa. 15 E. Main St.

GETZ, THEODORE. From Philadelphia S nary. To Zion-Lehigh parish, Alburtis 319 N. 13th St., Allentown, Pa.

HUGUS, HOWARD. From Philadelphia S nary. To St. John's Church, Cataw Pa. 130 Church St.

KEIM, EVANS, JR. From Philadelphia S nary. To Zion Hill Church, Zion Hill,

LUKENS, EDWARD O., JR. From Conqu parish, Nova Scotia, Can. To Packe Nesquehoning parish, Pa. RD 2, Le ton, Pa.

LUNDIN, RICHARD W. From Philadel Seminary. To St. John's Church, Ea Pa. 330 Ferry St.

MOORE, LEWIS D. From Philadelphia S nary. To Redeemer Church, Penndel

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ZZ, DONALD D. From Philadelphia Seminary. To St. John's Church, Spinnerstown, a. Box 93.

VELY, JOHN A. From Philadelphia Seminary. To Mountain Grove parish, Pa. RD 1 Bloomsburg, Pa.

EBOHL, AUGUSTUS V. From Gettysburg eminary. To Faith Church, Philadelphia, a. 1340 Frankford Ave.

NEW YORK SYNOD

UMANN, HENRY M. From Hartwick College, chaplain. To St. Paul's Church, West amp, Ulster County, N. Y.

NORTHWEST SYNOD

E, ERLING W. From Epiphany Church, Minneapolis, Minn. To St. John's Church, shkosh, Wis. 450 N. Main St.

KLUND, EDWARD R. From St. John's hurch, Oshkosh, Wis. To St. Andrew's hurch, Mahtomedi, Minn. 930 Mahtoedi Ave.

ULC CALENDAR

JUNE

2. Luther League Convention, Kentucky-Tennessee Synod. St. Mark's Church, Louisville

5. Icelandic Synod. Lundar Church, Lundar, Manitoba, Canada

7. Parish and Church School Board. Muhlenberg Building, Philadelphia

7. Women's Missionary Society Convention, Western Canada Synod. Trinity Church, Saskatoon, Sask.

9. Western Canada Synod. Lutheran College and Seminary, Saskatoon, Sask.

7. WMS Convention. Nova Scotia Synod. St. John's Church, Mahone Bay

8. Board of American Missions. Hotel New Yorker, New York City

JULY

6. Luther League Convention. Michigan Synod. Gun Lake

8. Luther League Convention. Ministerium of Pennsylvania. Ursinus College, Collegeville

8. Luther League Convention. Texas Synod. Trinity Church, Victoria

3. Luther League Convention. Central Pennsylvania Synod. Beaver College, Jenkintown

12-15. Luther League Convention. North Carolina Synod. First Church, Albemarle

14-15. Luther League Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City

14. ULCA Brotherhood Executive Committee, Lutheran Building, Bethlehem, Pa.

19-20. Luther League Convention. Mississippi Synod. St. John's Church, Louisville

AUGUST

13-17. National Convention, Luther League of America. Iowa City, Iowa

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IN CONCLUSION . . . . . .

A FEW WEEKS BACK I conducted a Sunday morning service in a downtown Philadelphia church, and afterward according to custom I was shaking hands with people at the door. I was struck by the number of men in navy uniform, plus some army men.

There wasn't time to say more than "Hello" as hundreds of people streamed by. Several others were engaged in greeting folks too, and I suppose they had opportunity for more conversation with the navy men than I had.

But I was thinking of the fact that lots of these young men had probably been in high school a year ago. Now they are in a new and sometimes confusing situation. They come to church in hope of finding some place where they belong, some reminder of the stability and friendliness of their environment back home.

THIS WEEK I saw a letter sent to the editor of our church's new monthly paper for servicemen, *A Mighty Fortress*. A young soldier had seen the paper, and wrote this: "I have been in the service nine months now. Eight months of that time was spent in — where I attended many Lutheran churches in the large and small towns around —. In all of these I received the same cold treatment. They don't even say as much as Hello, and try to make us feel we are wanted.

"I have talked with other servicemen who have been stationed in various parts of the country. The situation seems to be the same everywhere a serviceman goes. To me the friendly handshake, the introduction, and the invitation to come back are the things that make me feel these are the kind of people I would like to worship with.

"Also the Lutheran churches do not provide a place for servicemen to ha Christian fellowship on week nights."

A NEW DRAFT LAW has now been e acted in the United States, and we sha probably have big numbers of our your men in the nation's uniforms for years come. Often these boys will be loneson or troubled. Some of our pastors will b among them as chaplains. The congr gations back home will send them lette and papers such as *A Mighty Fortres* We shall set up service centers in a fe key places.

But frequently these young men fro our congregations will have opportunit to come to church in communities nea their camps or bases. It would seem tha the least we can do is give them a re welcome.

THERE OUGHT to be a "servicemen committee" in every congregation wher these men are likely to attend. Some pe ple should be assigned to get acquainte with the visitors and to be as helpful a possible. We had a good record in ou congregations during World War II, bu may not be aware of the present situatio

It's always a bad thing for anybod whether in uniform or not, to go awa from a strange church with the idea tha nobody noticed he was there. It's a no mal human reaction to feel neglected i after sharing in group worship, on doesn't sense any friendly feeling amon the fellow-worshipers. Nearness to Go is supposed to make us feel near on another.

It's especially bad when the fellow wh feels left out of the congregation's affe tion and attention is a youngster who facing a strange new situation, and ma tomorrow be shipping out for some di tant destiny.

—ELSON RUFF

Must Be Sold!
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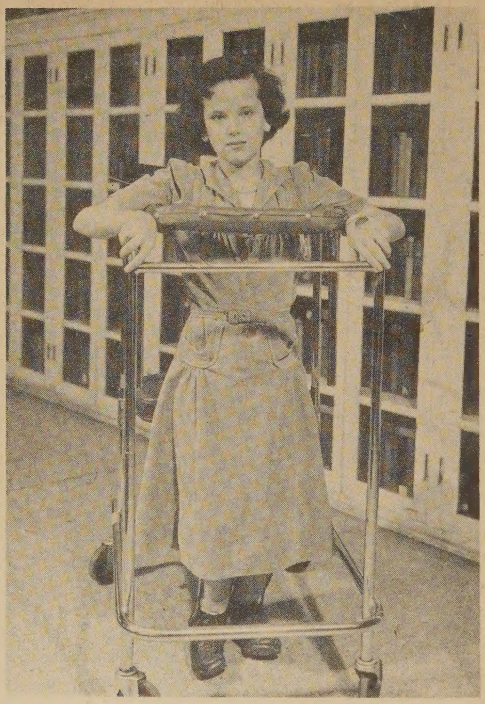

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